

THE
QUARTERLY
SUNDAY SCHOOL MAGAZINE.

VOLUME VIII. }
No. 2.

JULY, 1831.

{ NEW SERIES.
{ VOL. I. No. 2.

REVIEW.

ART. I.—ORPHAN HOUSE AT HALLE.—*Memoirs of Augustus Hermann Francke, Professor of Theology in the University of Halle, and Founder of the Orphan House, at that place; prepared for the American Sunday School Union, and revised by the Committee of Publication. 180 pp. 12mo. With a fine portrait of Francke, on steel, and a view of the celebrated Orphan House.*

AN intimation was given in our last number that we should resume the contemplation of FRANCKE'S character, in connexion with that most wonderful of his achievements under God's blessing—THE ESTABLISHMENT OF THE ORPHAN HOUSE AT HALLE.

We are not surprised that the account he gives us of the interpositions of divine Providence in his behalf, in the prosecution of that enterprise, should seem almost incredible, especially when we recollect how few there are who recognize the control and direction of the same mighty agency in the ordinary affairs of life. We are told, by those who spake as they were moved by the Holy Ghost, that the providence of God is immediately concerned in the most minute events, so that not a sparrow falls or alights upon the ground without his knowledge. He numbers even the hairs of our heads. And if the impression were made early and deeply upon the mind, that though man's heart deviseth his way, the Lord directeth his steps, and that in every part and over every agent and element of the material world, as well as of the moral and intellectual universe, he is Lord and King—we should find less frequent instances of gross popular superstition—we should find less said of good and bad luck—accidents and misfortunes—chance and destiny.

A distinguished writer* of the present age, and of a Christian country, has, in beautiful language, strangely misrepresented the condition of man when she says, "Accidents and misfortunes in the course of nature have something so rapid, so pitiless, and so unexpected about them, that they appear to be miraculous. Disease and its furies are like a wicked life which seizes suddenly upon tranquillity—the affections of the heart make us feel the cruelty of that nature which it is attempted to represent as so sweet and so gentle when dangers threaten a beloved person! Under how many shapes is death disguised around us! There is not a fine day which may not conceal the thunder-bolt! Not a flower whose juices may not be poisoned—not a breath of air which may not bring a fatal contagion,—and Nature appears like a jealous mistress, ready to pierce the bosom of man at the very moment when she animates him with her kindness." What benevolent mind would inculcate such sentiments as these!

We desire to train the children of our Sunday Schools to the habitual, unwavering conviction, that *God reigns every where*, and governs every thing; that His omniscient eye, and His invisible hand, are in every place; and that it is in Him they live and move and have their being. We would have them recognize His providential power and goodness in every event and in every moment of their lives, and feel that in His favour and protection and guidance only, is there joy or safety. We would not suffer any occurrence to be ascribed to accident or misfortune; they should never refer to chance, even on the most trifling occasions; and no thought of invisible agencies, other than the all-controlling agency of God, should ever have a place in their minds, nor should they be suffered to have any confidence in the pretended supernatural communications of knowledge respecting the past or the future, except what are found in the Bible.

If those who are disposed to reject the history of FRANKKE's enterprise as incredible, could examine the minds of many well-educated persons, they would find that statements infinitely more incredible are received without allowance, in cases where no reference is made to a Supreme Intelligence, whose providence extends to every event. How much more wise and rational is the principle which refers every thing to the ordering and disposition of an omniscient, omnipotent, and omnipresent Jehovah!

The establishment of the Orphan House at Halle was, in a peculiar sense, a work of faith and labour of love; in every

* Madame de Staël.

stage of its progress the secret of success is disclosed; on every stone and timber is inscribed, *trust in the Lord, and do good, and he shall bring it to pass.*

Concerning the origin of this vast charitable institution, we have the following particulars; and we feel confident, that every Sunday School teacher will derive encouragement and profit from their attentive consideration.

It was customary at Halle for the poor to call, at stated times, at the houses of their benefactors to receive alms. In the suburb of Glaucha, they generally came once a week; and on these occasions, Francke was in the habit of giving them food, &c. A company of beggars is, in general, a most disgusting sight, and the feelings of pity which they excite, are commonly mingled with those of disapprobation and abhorrence. Such, however, were not the emotions of Francke, as, week after week, they assembled before his house in considerable numbers. He saw, indeed, many among them whose vices were the sole cause of their misery, and whose condition was truly wretched, being lost almost to the common feelings of humanity. But there was another class not less miserable, but less guilty, who interested his feelings much more, and these were the children and youth who were growing up in the midst of the most pernicious influences, and becoming daily more depraved.

One day, as they collected before his door, having long meditated some plan for doing them good without coming to any particular result, he went out and brought them all into his house, and caused them to be seated, the older people on one side, and the children on the other. He then began to question the children upon the Catechism, and to inquire into their knowledge of Divine truth, in a kind and engaging manner, permitting the parents and older persons to hear. After continuing this a quarter of an hour, he made a short prayer and dismissed them, after distributing to them their usual alms. He requested them to come in a similar way every week, that he might impart to them spiritual and temporal food at the same time. This was about the beginning of the year 1694.

In examining the children, on these occasions, he found among them the most deplorable ignorance. His first desire, of course, was to give them some proper ideas of the nature of religion, as the foundation of all moral improvement; and as this could not be well done but by teaching them to read, he determined to give them the means of instruction. He distributed to their parents a small sum of money weekly; sufficient, however, to enable them to send their children to school. He soon discovered that this plan was not about to secure his object; for many of them used the money for other purposes, and neglected their children; and of those who came to school, very few received any particular advantage.

Another class of poor, to wit, those whose feelings would not suffer them to beg, but who were not the less in need of aid, interested his feelings. To relieve their necessities, and to support the charity he had already begun to the poor children, he obtained a box, and sent it round weekly, among the pious students and others, for contributions. The collection thus made was very small, and soon ceased altogether, on account of the poverty of those who had contributed. He then fastened up a box in his house, above which he made this inscription: "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And below, this: "Every man as he hath purposed in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." This box was more successful than the for-

mer, for frequent donations were made to it by those who came into his house.

About three months afterwards, some person deposited in this box, at one time, the sum of four dollars and sixteen groschen,* for the poor. When Francke saw this sum, he was much delighted, and said, in joyful faith, "This is a considerable capital, worthy to be laid out in some important undertaking: I will commence a charity school therewith." This resolution was no sooner adopted, than he began to put it in execution. He purchased books to the amount of two dollars, and engaged an indigent student, for a small sum, to teach the children he might collect, two hours daily. The children received the books gladly, and came willingly to school; but of the twenty-seven who received them, only four or five returned on the second day; their parents, or they themselves, having disposed of their books, and being on this account ashamed to come again. This misfortune at the outset did not, however, discourage Francke. He expended the remainder of his money in books, and took care that the children should not take them home with them.

He was as yet unable to hire a place for the school; but ever ready to make sacrifices of personal comfort for the purpose of doing good, he appropriated a part of his own study to this object. In this room he placed another box with this inscription: "For the education and assistance of poor children;" and "He that hath pity on the poor, lendeth to the Lord; and that which he hath given will He pay him again." About two months afterwards, in June, 1695, he was visited by some friends, who were gratified with his efforts, and contributed several dollars to the support of the school. He received, too, from time to time, small donations by his box. Soon after this, some of the citizens, who saw that the children under his care were well instructed, offered to send some of their children to the school, paying a small sum for each child; enough however to enable him to increase the salary of the teacher, and increase the number of hours employed in giving instruction. He had altogether about fifty or sixty scholars this summer; the poorer of whom, besides gratuitous instruction, received other alms, two or three times a week. His undertaking had now become so well known, that he received, occasionally, donations of money and clothing for the poor children. It was during this summer that he laid the foundation of the "Royal School," as it was afterwards called. A widow lady of rank, made application to him for a teacher to take charge of her children, and those of her friends; and he, being unable to find one who had made the necessary attainments for such a station, proposed that these children should be sent to Halle, where he would take charge of them, and put them under the direction of competent teachers and guardians. This plan was agreed to; and in the course of a few months, some more pupils were sent in the same way, so that the school gradually grew in reputation and importance, having, in 1709, seventy scholars and twenty teachers.

This summer, too, he received a donation, which formed quite an era in the history of his charitable efforts. This was the sum of five hundred dollars, sent him by a pious individual, to be applied to the use of the poor, and especially the poor students. Besides this, he received, in the course of the autumn, one or two other donations, amounting to a hundred and twenty dollars; part of which was expressly for the charity school. About this time his scholars had increased so much, that they could not be taught in the room they had thus far occupied, and he rented another, in a neighbouring house, and shortly after one more. pp. 102—109.

* A German or rix dollar, is about 70 cents American currency; and the groschen, of which 24 make the dollar, are, of course, equal to nearly three cents each.

Every reflecting teacher must have felt the evil which led *Francke* to resolve on a distinct and permanent establishment for the children under his care. Nothing is so disheartening as the thought, that often for six days of the week, parental influence and example, and evil associates and communications are misleading and corrupting and darkening the mind which we attempt to enlighten and improve during two or three hours of the first or seventh day.

Francke could not but remark, that though the children were carefully taught, many of them lost all the advantages of their instruction, from the evil influence of their companions out of school, who were generally depraved and ignorant. The idea occurred to him, that he should take some of these children entirely into his own hands, and bring them up under his own eye. This was the thought which gave origin to the Orphan House; for from this he was led on, step by step, until he was almost compelled to undertake the work of erecting that establishment. He mentioned the plan of taking some of the orphan, and other poor children, under his own care, to some friends, one of whom dying shortly after, left him five hundred dollars, the interest of which was to be appropriated to their support. He looked upon this event as a mark of Divine approbation of his plan; and began immediately to inquire for some little orphan, to whose support he might devote this sum. He received information of a family of four, left without parents, and entirely destitute. Instead of one of these, he took the whole four; but a pious person having relieved him of the burden of one of them, he found another in its stead. He placed them in pious families, where their morals and habits would be attended to, for which attention he paid a small sum, and caused them to be instructed in his charity school. He had taken this step in reliance upon God, and he now found that He often gives increase of faith and ability to them who trust in him. He had not the means of supporting even one of these children; and yet, says he, "as I had begun without any other support than *trust in God*, to take charge of these orphans, I now felt encouraged to undertake even more than this." The following day he received two orphans, and shortly afterwards three more. He appointed a superintendent to take charge of them and their affairs, as he was already engaged in so many duties, that he could not attend personally to them.

In the meantime, while he was incurring these additional expenses, God did not forsake him, nor suffer his faith to fail. "At this time," says he, "He who is the Father of the fatherless, and who is able to do for us far more than we can ask or think, came to my assistance in a manner that my poor reason could never have anticipated. He moved the heart of the person who made me the first large donation which I had received, to give me a thousand dollars for my orphans and my school. Another person sent me three hundred dollars; another a hundred, and many gave me smaller sums." He was enabled now not only to support his children, and to assist many of the indigent students, but to purchase and enlarge the house where his schools had hitherto been taught. In taking this step, he seems to have acted under the conviction that he was laying the foundation of an institution which God would give him the means of supporting, and which would be lasting and important. Having now a house large enough for his schools, and for the accommodation of his orphan children, he brought them all together under the same roof, under the care of *Neubauer* their superintendent, assisted by such teachers as were necessary. The number of children thus supported soon amounted to eighteen.

The assistance which he had imparted to the indigent students, consisted hitherto of a small sum of money, weekly. He determined now to give them their meals, free of expense, at a public table in the Orphan House. He thought this plan likely to be more advantageous to the students themselves, and it gave him the opportunity of advising them, watching over their deportment, and correcting what he saw amiss. It also enabled him to learn their characters and attainments so well, as to be able to choose with safety his teachers from among them. These students were, many of them, intended to become teachers, and Francke afterwards formed them into a "Teacher's Seminary," or school for teachers, in which he trained up instructors for the numerous departments of the Orphan House schools, and for similar situations throughout Germany.

Not long after this, finding himself again in want of room for his constantly-increasing pupils, he bought the house immediately adjoining his present one, and united the two together. He now divided his school again, into a male and female department, and these again into different classes, each of which had their separate hours of instruction, as well as different teachers. They were all taught gratuitously, except the children of the citizens, who had increased so much as to form a large school of themselves. Some of these last, who were intended to receive a liberal education, were formed into a separate class; and together with some of the orphan boys of superior understanding, were put under the care of distinct teachers, to receive instruction in the sciences and languages. This branch of the school soon increased beyond almost any other, amounting, in about ten years, to above two hundred and fifty scholars, sixty-four of whom were orphans. In 1730, the number belonging to this school was five hundred.

Still the number of his scholars, and of the students whom he gratuitously supplied at the Orphan House table, increased, until at length his two houses were too small to accommodate them. He began now to think of obtaining a large building; and with a view of securing a good plan, in case he was compelled to erect one, he sent Neubauer to Holland, to visit the celebrated Orphan Houses of that country. In the mean time, a large hotel, near one of the gates of the city, was offered for sale; and thinking the house a convenient one for his purpose, Francke bought it for 1950 dollars. We mention the amount that the reader may contrast the sums which Providence now enabled Francke to expend, with those at the commencement of his undertaking, when the purchase of twenty or thirty little books almost exhausted his resources.

But even this building was soon too small for his purpose, the orphan children amounted to a hundred, and the students, who received their food at the public table, to seventy, with numerous teachers, overseers, and servants; and he was compelled to prepare for erecting a still larger building. The ground in the immediate vicinity of the hotel, offered a convenient situation, and he purchased it shortly after, as a site for the new Orphan House. It might be supposed that Francke would not venture upon such an undertaking as that he now contemplated, without some amount of funds already provided. The following is his own language on this subject: "Since the work has been thus far carried on without any sum of money, or other means secured beforehand, but by that which the Lord has been pleased to send at the time; so, though at this time I had not the funds necessary for erecting even a very small house, much less such a one as I now thought of, yet God, in his goodness, gave me such a confidence in himself, that I came to the determination to commence the building without delay." The foundation of the new Orphan House was laid, with religious exercises, on the 24th of July, 1698.—pp. 109—115.

It is in the progress of this work that we find the wonderful interpositions of Providence, to which allusion has been made, and the editor has prefixed the following cautionary note for the purpose of saving the memory of Francke from the unjust reproach of presumption.

Before entering upon the narration of these facts, it may be well to remind the reader, that the plan of erecting this Orphan House was exceedingly popular. The success which had attended his efforts to provide temporary accommodations for the orphans, was doubtless well known. He had travelled abroad very much, and was highly distinguished; and when he undertook the more important and expensive work of erecting such a building, it excited universal attention and sympathy. Donations might well be expected in every form, and from almost every source; and sometimes the supply would be remarkably adapted to the need. From a knowledge of the general views and character of Francke, we have reason to suppose that there was nothing like presumption in his measures or expectations, though his faith was strong and unwavering.

But to return to the history:—

There was at one time a deficiency of lime and sand, then of stone, then of the horses necessary to bring these materials, and at another of money. In such cases he always resorted to his closet, and there made known his wants by prayer to God. For every thing except the timber for the building, which alone was provided in any sufficient quantity, he depended upon the good hand of the Lord, from week to week, and he was never disappointed. It happened often that he was without a single farthing, when hundreds of persons were to be supplied from his table, so that he was compelled to dispose of every thing that was not indispensable, to be able to purchase bread; once the steward was unable to obtain a few cents, to purchase candles, that the children might not sit in darkness, until it was already dark; and yet assistance was always rendered, though sometimes in the last extremity. The children were always comfortably provided for, and the labourers regularly received their hire. The labours of each day were commenced with prayer; and at the end of the week, when the workmen were paid, they were addressed by some one, and the duties of the week closed in a similar manner. They laboured with alacrity and pleasure, and the work, notwithstanding its size, and the hindrances alluded to, went gradually and steadily forward; and in about a year the walls were completed, and the building covered. In April, 1700, it began to be inhabited, and not long after was entirely finished, as if to silence those who so liberally censured the undertaking.

The narrative which Francke gives of his labours, and the many instances of Divine interference in his behalf, is truly edifying, displaying in himself a most surprising confidence in God, and a series of providential assistances, which would scarcely be credited, were they not so abundantly confirmed by the testimony of witnesses. These witnesses were contemporary with Francke, and some of them his acquaintances and pupils. Their testimony is carefully compiled by his biographer, from various accounts of his life, in funeral discourses, and other works of the best character still extant.

“About the month of April, 1696, our funds were almost exhausted, and I knew not whither to look for the necessary supplies for the next week. This caused me the greater distress, as I was not at that time accustomed to such trials. But it pleased the Lord to send me assistance, and at the very time when it was needed. He inclined the heart of some person, who was

and is yet unknown to me, to put into my hands, by means of another individual, the sum of one thousand dollars, for the support of the Orphan House. The Lord be praised for his goodness, and reward the giver a thousand fold, with spiritual blessings! At another time, when our stores were exhausted, the steward came to me and represented, that it would be necessary soon to procure a considerable amount of provisions. We laid our case before the Lord. Soon an opportunity offered of obtaining the necessary funds for our purpose from a friend, who needed but to know of our wants to offer his aid. But we were unwilling to be burdensome to him, as he had been already liberal in his donations, and we wished to leave ourselves in the hands of God, knowing that He was able, and he had shown himself willing, to assist us. We therefore commended ourselves anew to him in prayer, and we had scarcely finished, when there was a knock at my door, and a well-known friend entered, bringing me a letter and fifty dollars in gold, from a person in another place. This, together with twenty dollars, which were received soon after, completely supplied our wants, and we were taught that God will often hear prayer, almost before it is offered."

"In the month of October, 1698, I sent a ducat to a poor and afflicted woman in another place. I received, soon after, a letter from her, saying, that it had come to hand at a time when she greatly needed it; and prayed God to return to my poor children a 'heap of ducats' for it. Soon after, I received from a friend twenty-five ducats, from another two, and from two others forty-five. About this time, too, Prince Paul of Wurtemberg died, and left a large purse, marked 'For the Orphan House at Halle,' which I found to contain five hundred ducats in gold. When I saw all this money on the table before me, I could not but think of the prayer of the poor woman, and how literally it had been fulfilled. In February, 1699, I was again in very straitened circumstances, and must enumerate that among my times of trial. I was almost entirely without funds, although much was needed, for the supply of the daily wants of the children, and other poor. In this state of difficulty, I comforted myself with the promise of the Lord Jesus, 'Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you,' and strove to bring myself to an unwavering confidence in God. When I had given out the last of our money, I prayed to the Lord to look upon my necessities. As I left my room to go into the College, to deliver my usual lecture, I found a student waiting for me below, who put into my hands the sum of seventy dollars, which had been sent me from a distance. Although our expenses were now so great, that this money did not last but two or three days, and I was unable to predict how I should be able to meet them for the future, yet, by the good providence of the Lord, our difficulties were constantly relieved."

Francke states, that in the midst of all these trials and embarrassments, so precisely was the supply suited to their wants, that in no instance had the children been forced to go without their meals; and no one, except his immediate assistants, was acquainted with their difficulties. This is not a little surprising, when we remember that *hundreds* depended upon him; and not less so, the fact that his own tranquillity and peace of mind were constantly retained.

"Soon afterwards," he continues, "we were in the greatest want, and the steward came to me, asking for money to meet the expenses of the week. I knew not what to reply to him; for I was without funds, and had no expectation of any supply. But I trusted in the Lord, and determined to go to my closet, and spread my wants before him. As I was engaged, however, in dictating to an amanuensis, I sat down until this piece of work should be finished. When it was ended, I arose to go to my closet, and while on my way, a letter was put into my hands from a merchant, informing me that he

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had received a check for a thousand dollars, to be paid me for the Orphan House. How forcibly did I feel the meaning of that promise, (Isaiah lxxv. 24,) 'Before they call, I will answer; and while they are yet speaking, I will hear!' I had now no reason to ask for assistance, but went and praised the Lord for his goodness. I was thus led, more and more, to place my trust upon God, and give up all dependence upon man."

"At another time, in the same year, when I was in similar circumstances, I walked abroad and meditated upon the glory of nature, the heavens and the earth; and my faith was thereby much strengthened. I said within myself, 'How happy is that man, who, though he is poor, and can lean on nothing here below, can trust in the living God, who made these heavens and this earth, and thus be satisfied and joyful, even though in adversity!' Although I well knew, that for this very day, I had need of a considerable sum of money, yet my heart was even joyful, for I was strong in faith in God. When I came into the house, the superintendent of the building was there, and desired some money for the payment of the labourers. 'Has any money been received?' said he. I answered, 'No; but I have faith in God.' Scarcely had I uttered these words, when some one was announced at the door; and on going to him, I found he had brought me thirty dollars from some person, whom he would not name. I returned to the study, and asked the superintendent how much money he needed. He replied, 'Thirty dollars.' 'Here they are,' said I. We were both strengthened in our faith, by this happy supply, since we saw therein the hand of God, in giving us what was necessary at the very time when it was needed."

"At another time of great need with us, I made particular use in my prayer to God, of the fourth petition in the Lord's Prayer, 'Give us this day our daily bread,' and dwelt upon the words *this day*—for we needed immediate aid. While I was yet praying, a friend to the Orphan House came to my door, and brought me four hundred dollars.—In the year 1700, I was sick for some weeks, and when I recovered, and was able to go out for the first time, I prayed the Lord to bless my 'goings-out and my comings-in.' This prayer he was pleased literally to answer; for, as I left the house, a most comforting and encouraging letter was put into my hand, and at my return another, containing a hundred dollars for the support of our children, with the exhortation to continue the good work. This letter was from a pious merchant, a hundred miles distant. The Lord remember his kindness! On one occasion, a pious and benevolent female was visiting our Orphan House, and discovered that we were much in want of many things, but though in the habit of doing much for us, she could not now render any assistance. She, however, spoke of our situation to another person, who replied to her, that she was just about to give fifty dollars to the Orphan House. Our friend saw the hand of God so clearly therein, and was so grateful for the supply of our wants, that she was moved even to weeping."

"It has often happened, that when I have been relating to strangers who were visiting me, some of the providences which have attended this undertaking, that they have been witnesses to similar instances while present with me, much to the confirmation of their faith. It happened once, when a friend from a distance was sitting with me, that a boy came in, bringing with him twenty dollars for the Orphan House, and a written promise that the same amount should be yearly sent to us, as long as the life and health of the giver were preserved. He would not mention the name of the donor, and wished only a receipt. At another time, I was recounting to a Christian friend some of our remarkable deliverances from want, by which he was so much affected that he even wept. While I was speaking, as if to confirm my statements, I received a letter containing a check for five hundred dollars."

"It happened once, that I was in need of a large sum of money, but had

it not, and did not know where to obtain even ten dollars. The steward came to me with his accounts, but having no money for him, I asked him to come again after dinner, and in the meantime gave myself to prayer. When he came in the afternoon, all that I could do was to ask him to come again in the evening. In the afternoon I was visited by a friend, with whom I united in prayer to God. I was moved to praise him for the wonders of his providence to men in all ages, and especially for the remarkable instances given us in his word. So much was I confirmed in my faith by this service, that I did not once ask the Lord to relieve my present difficulties. As I accompanied my friend to the door at his departure, I found the steward standing on one side, and on the other, another person, who put into my hands a purse, containing a hundred and fifty dollars."

"Some time afterwards, the superintendent of the building came for money to pay his labourers. A friend, who was present, promised me ten dollars, and another four; but could not give them to me at the time. So I said to him, 'God will not leave us without assistance,' and let him depart. When he came to the Orphan House, he found the labourers assembled, and waiting for their money. Just then, a well-known friend of ours met him; and to him he made known his wants. This friend immediately lent him fourteen dollars, and he began his payments. Before this sum was exhausted, I received, from another place, upwards of thirty dollars, which I immediately sent to him, and he finished his payments as usual. The next week we were in equal difficulty, and in the same way. I told the superintendent, that we should certainly have occasion to rejoice again in the manifestation of God's willingness to favour our efforts, and repeated to him, as he left me, that text, 'Hitherto hath the Lord helped us.' Early the next morning I received fifty dollars, which was an abundant supply for that day.—On a certain occasion, when the steward was about to sell a number of articles which were not indispensable to him, I received a hundred dollars, and relieved the difficulty which had caused him to think of this step; and not many hours after, he was informed, in addition, that a large quantity of provisions was on the way to Halle, for the Orphan House. His situation was one of the most arduous in the establishment, but he was so much encouraged and animated by this unexpected assistance, that he said he would never suffer himself to be anxious in such circumstances thereafter, but would trust confidently in God. He afterwards said, that from that time forward, instead of being cast down or distressed by difficulties that arose, he was ever thinking, 'Now we shall have reason again to admire the manner in which God will come to our aid.'"

"At a certain time, when our supplies were again exhausted, I was conversing with my assistants upon the state of our affairs, and recalling to mind the Lord's mercies to us in time past, and rejoicing with them in the hope of continued assistance, and in the privilege of casting all our cares upon 'Him who careth for us.' We prayed together, and committed all our concerns into his hands. The same hour the Lord moved the heart of a friend of ours to think of us, and to determine to send a donation of three hundred dollars to the Orphan House, which we received the next day. On a similar occasion, shortly after, I received a letter containing a check for two hundred and fifty dollars, which was from a physician on the other side of the sea, who had heard something of the Orphan House. This was not a little encouraging to me; for it convinced me, that the Lord, rather than suffer our plan to fail, would raise up friends for me in other countries.—One evening the steward informed me that he had paid out the last of his money. I replied to him, that I rejoiced at this, for God would surely gladden our hearts again by providing what was necessary. And I was not disappointed: for, the next morning, I received the sum of two hundred dollars.

"On a certain occasion, when I was not a little straitened in my circumstances, I was walking in my garden, along a path which was planted on both sides with lilies, now in full bloom. As I was thinking with myself, those words of our Lord came into my mind: 'Consider the lilies of the field, how they grow,' &c. 'If God so clothe the grass which is in the field..... shall he not much more clothe you?' &c. I determined to obey this exhortation, and said, mentally, 'I will, Lord, according to thy word, give up all anxious thoughts for the things of time; but leave me not without assistance; let it come to pass, I pray, according as Thou hast promised.' When I returned to the house, I found that during my absence some money had been received for me; and shortly after another donation arrived, which quite relieved me for the time, and taught me, in connexion with many similar instances, to trust in God for the future."

The following incident illustrates two or three statements already made:—
 "One of my orphan children, who had been a long time in the Orphan House, was about, on a certain occasion, to go to visit his friends, and came and asked me for two dollars to pay his expenses by the way. I told him that I should be glad to give them to him, but had not more than a half a dollar in the world. This he could scarcely believe, as he had never discovered the least signs of poverty at the Orphan House. I assured him of my willingness to give him the money if I had it, and told him to return to me again after a short time, thinking I might obtain it for him. I thought, as he left me, of going to borrow it; but being engaged in a piece of business which could not be postponed, and knowing that the Lord could easily supply this little sum, if it was his will, I kept my seat. Scarcely a quarter of an hour had elapsed, when a certain person came in, bringing me twenty dollars, and saying, that he had received it over and above his ordinary annuity, and wished to devote it to the use of the orphans. I was now enabled to give the boy his two dollars, which I did most cheerfully."

"In this way has a kind and merciful God opened the hearts of men to sustain this work, and a great number of instances have occurred besides those which I have here related. During the time when our expenses were very great, particularly while engaged in the building of the Orphan House, his assistance was proportioned to our necessities, and we had always reason to rejoice in being able to trust all our concerns in his hands. It has pleased the same wise God, however, sometimes to withhold his aid so long, that those around me have said, that He did not appear to look upon the work so favourably as at an earlier period. On one occasion, especially, the trial of our faith was so severe that I have great reason to bless the Lord that he did not suffer the minds of my assistants to become impatient, nor unwilling to endure the embarrassments under which we laboured. At this time, when those who laboured with me had indulged the melancholy thought that God had left us, and even spoke in this manner one to another; in that very hour, He, of his infinite mercy, appeared for our assistance, and refreshed us, as are the parched fields by the plentiful showers. I received a letter from a merchant, enclosing a draft for five thousand dollars for the benefit of the Orphan House. The giver is unknown to me, for he did not permit his name to be mentioned. This is the Lord's work; what shall I return unto him for all his benefits? Praise and bless the Lord, oh my soul! I can indeed say, 'The Lord hath done wondrous things, whereof we are glad.'"—pp. 118—133.

Although these extracts may have extended to an improper length already, we cannot forbear to add to them a single in-

teresting incident, showing the extent and character of the interest which was felt in the undertaking.

The king of Prussia took a lively interest in its success, presented it with a large quantity of building materials, one thousand dollars in money, twice, and allowed the institution many privileges. Besides him, officers, civil and military, preachers and teachers, citizens, servants, merchants, widows and orphans gave it their support. Many who were not able to give money, gave their labour. An apothecary supplied the Orphan House with medicines for a long time, free of expense, and even a chimney-sweeper gave a written obligation to Francke to clean the chimneys, gratuitously, as long as he lived! We cannot wonder that his efforts proved successful, when the Lord opened the hearts of so many to assist him.—p. 134.

In reviewing this extraordinary history the compiler adverts to two or three topics of great interest which the review suggests, and our closing extracts will be two or three paragraphs from this part of the volume.

The blessing which Francke seems to have esteemed as highly, if not more so than any other, was, that he had been favoured with assistants and labourers, who looked upon the work with something of his own feelings. Without such men he would have been unable to carry on this enterprise. In speaking of them he says, that they were men of self-denial, faith, and prayer, who did not expend their time and labour, merely for the sake of reward, but considered themselves as serving the Lord, and doing good to man.

By such co-operation, and under the superintending providence of that God who provided this and every means employed, the Orphan House was finished. During Francke's life, it continued to increase in extent, and in the number of the children supported and instructed in it, so that in 1727, the year that he died, there were in all the schools *two thousand two hundred* pupils. One hundred and thirty-four orphans lived in the Orphan House; and about a hundred and sixty other children, together with two hundred and fifty indigent students, daily ate at the public tables of the establishment, without charge.

Does any one inquire, "With what feelings did Francke regard this great work now in successful operation?" We will give the answer in his own words. "Why should I not give all the honour of this work to God, and acknowledge that the praise of its success belongs not to me, nor any other worm of the dust, but to Him who rules on high, and who is the King of kings? It is He, and He alone, who has sustained it, even from the beginning. He has enabled me, his dependent creature, to rely on his support, and not on the help of man, and thus become the instrument of accomplishing so much. Upon him has my soul rested, to him have I looked in times of trial, and I have found by experience, that he will not desert nor put to shame those who trust in him. But so far from looking upon this as my work, when the thought has entered my mind, that it was I who had built the Orphan House, I who fed the poor, and educated the ignorant, I have banished it from me as a temptation of Satan. It would have been truly foolish in me, when I saw hundreds at our tables daily, to have indulged the thought that I was supporting them. I have often smiled, when people have said in my hearing, that I must be very rich to support this vast establishment, when I was indeed poorer than the most of them. The Lord has taught me what the Scriptures mean when they say, 'The eyes of all wait on thee, and thou givest them their meat in due season; thou openest thy hand and satisfiest the wants of every living thing.' He has led me in a way that I knew not

of, and made this, from so small a beginning, a most extensive work, supplying every necessary means at every stage of its progress. He has done for me more than I could even have imagined: to Him, therefore, I attribute all the success, and to him shall be all the praise."

We doubt not the circumstances narrated in this chapter will be considered by many as almost passing belief. They will be disposed to say, that they approach too much to a miraculous character, to have happened to an uninspired man. They are indeed extraordinary, and calculated to excite emotions of wonder; but the authorities by which they are confirmed, are of unquestionable veracity, and will satisfy every candid inquirer that they are *simple* and *undisguised facts*.

But the question will be asked by many, "Can such an example be held up as proper for our imitation? Would not the feeling with which one should undertake so extensive a work as the building of the Orphan House, without any funds in hand, or any human source from which to draw, be rather rashness and credulity than faith?"

We should answer,—Not in the circumstances of Francke. It is to be carefully noted, that he did not commence this extensive plan at once. Years had elapsed since he had first entered upon his benevolent work, and during that time, he had been gradually led forward by a gracious Providence, who supplied the means, and pointed out the path in which he should go, in a way surprising even to himself. These striking and continued expressions of the Divine approbation, each succeeding one more clear than that which preceded, seem to have fixed in the mind of Francke, the conviction, that *the work was of God, and would not come to nought*. He was prepared, by this conviction, to take any step which was indicated as the will of that Providence to whose guidance he committed all his ways; and when he had taken such a step, he *believed* that God would not desert a work which he had so far evidently approved and blessed. That he acted properly in this case, may be fairly inferred from his success. That he was far from countenancing that rash and enthusiastic calculating upon the assistance of Heaven, which some have done, and met thereby a sad overthrow, may be gathered from the advice which he frequently gave his pupils, "Never, under the pretext of faith in God, to engage in undertakings, or place themselves in dangers, where there was no clearly marked call of Providence: but with 'their loins girt about,' to wait the directions of their master, both where and how they should labour."—pp. 134—139.

To give the reader some idea of the character of the enterprise, and of the vast dimensions and importance which the institution finally obtained, we have prefixed to this number an accurate engraving of the buildings and out-grounds, with an explanatory sheet, or key, by which the location and use of the different plots and edifices may be ascertained.

The present condition of the Orphan House we learn from the following statement of a contemporary journalist.

The establishment now consists of the following schools. 1. The Orphan House, in which nearly 5000 children of both sexes have been educated. Boys of bright parts are prepared for the university; the others mostly learn trades. The number formerly admitted at once was 200; but the diminished revenues do not suffice at present to maintain more than 100. 2. The royal *pædagogium*, in which boys of the middle and higher classes are received as in a family, and regularly educated. 3. The Latin school, intended by Francke as a classical school for the children of the poor. It receives board-

ers, and also city scholars. In 1809 the two city gymnasia were united with it; so that at present the schools of the Orphan House are the only classical schools in Halle. 4. The German school, originally established for the children of the poor; but now consisting of four divisions, two of which are for boys and girls, who pay for their tuition; while the other two are free schools for the poorest class.—All these schools serve also as a sort of seminary for teachers; indeed, the greater part of the instructors are students of the university, who spend an hour or two every day in giving lessons at the Orphan House.—As an appendage to the Orphan House may also be regarded the Canstein Bible Institute, founded in 1712, by the Baron von Canstein, an intimate friend of Francke's. The object of it was, and is, by means of standing types, to furnish Bibles in different forms at the very lowest rates. More than two millions of Bibles, and one million of Testaments, have thus been put in circulation.

The revenues of the Orphan House establishment come from the following sources. 1. Various large farms and other real estate. 2. Several secret medicines, bequeathed by the inventor, which had formerly an immense sale of more than \$20,000 annually, but are now unimportant. 3. An extensive apothecary's shop. 4. The book and printing establishment, commenced by a young man who printed a sermon of Francke's, and afterwards was sustained and advanced by the sagacity of the latter, until it has become one of the most important in Germany. 5. The money paid for tuition and board. 6. The royal bounty. The present king of Prussia was the first to aid the diminished funds of the establishment by an annual appropriation. 7. Charitable contributions. These were formerly very great; indeed the whole establishment sprung from charity; but of late years, they have almost entirely ceased.

There is one principal building, of very large dimensions, fronting on a large square, or *place*; from each end of this, other buildings extend back, forming a court 800 feet long, which is closed at the other end by the buildings of the *pædagogium*. These were all erected in the life time of Francke, and through his agency; and the holy faith and energy of this remarkable man were in nothing more fully displayed, than in the manner of their erection. They were built literally *in faith*; having been undertaken by him without resources, except in his dependence, under God, on charitable contributions; and these not only not yet realized, but not yet even promised. Not unfrequently was it the case, in moments of despondency, when not a *groschen* more remained to pay the workmen, and the good man had poured out his soul in prayer to God for help, that he received, often by the post, from persons known and unknown, sums sufficient not only to pay off the debts already incurred, but to carry on the work for a time without further difficulty or risk.

On the rising ground at the east end of the long court above mentioned, there was erected last winter a bronze statue, by Rauch, representing Francke supported by two orphans. This monument is in the first style of art; but one beholds it with less pleasure, because it is so much at variance with the whole character of the man whom it was intended to honour. The buildings which surround the court, and the thousands of pupils who have gone out from them upon the theatre of life, are the strongest evidence of Francke's pious charities and unwearied energies, and constitute his best and most enduring monument. These institutions were all founded in prayer, and for a long time nurtured in piety and a pure and living faith; but in proportion as the spirit of Francke has disappeared in the German churches, so also it has ceased to direct even the work of his own hands; and that "holiness to the Lord," which was once inscribed on these walls, exists no more except in name. Indeed the state of all the Orphan House schools was generally

supposed to be such, as to require a thorough examination and many reforms. Commissioners for this purpose were appointed by the government in April last; one of whom, on the religious state of the establishment, was Heubner of Wittemberg; but no intelligence has yet been received of the results of their inquiries.

Although our present article is strictly confined to the subject of the *Orphan House*, we cannot forbear to give a pious German friend an opportunity to speak in praise of his beloved countryman. The anecdote which follows is concisely related in the work before us, but there is peculiar simplicity in our friend's relation of the facts.

"Francke was pastor of the Lutheran church, called St. Augustin, at Erfurth, from the year 1690 to 1691. Many persons were prejudiced against him, because he came from Leipzig, the school of the so called Pietists. One of his colleagues was his bitter enemy, but Francke behaved himself towards him with Christian meekness; yea, as it were as a child towards his father. Nevertheless, the people flocked together to hear his sermons. Among the common people he found they were unacquainted with the Bible, and with true and practical Christianity. He wished to be useful, not only by preaching, but also by providing them with the New Testament and other religious books. He therefore ordered from Luneburg New Testaments, and Arnd's True Christianity. His enemies and calumniators lodged a complaint with the city council, that he imported heretical books and distributed them among the people. The city council, after having summoned Francke to appear before them, forbade him in very strong terms not to write any more for heretical books.

"The answer Francke made may easily be imagined. The city council went so far as to give very strict orders to the custom officers at the gates of the city, and to the post-office, that every packet addressed to Francke should be delivered, not to him, but at the City Hall. But of these orders Francke did not hear a syllable. Having a pure conscience and a good cause, he again sent an order to Luneburg for New Testaments and Arnd's True Christianity.* Poor Francke, what will become of you!

"A packet arrived at the post-office, addressed to Francke. It was delivered to the city council. Undoubtedly these gentlemen should have first opened and examined the packet; but no—suspicion had taken such deep roots in their hearts, and their joy was so great to catch him, that they took no time first to examine the contents of the packet. The city council met,

* "Arnd's True Christianity" is one of the best works on true and practical Christianity in the Evangelical Lutheran Church. The author, John Arnd, was born on the 27th of December, 1555, and died on the 11th of May, 1621, as Superintendent General at Luneburg. His "True Christianity" is translated from the German into the English, French, Latin, Danish, Swedish, Bohemian, Polish, and Low-Dutch and Malabar languages, and according to some accounts, in the Russian and even Turkish language. Many souls have been awakened and brought to Christ by reading this book. True Christians, who are acquainted with it, believe it to be one of those next to the Bible.

and Francke appeared. "How did you dare, against our prohibition, to order again heretical books?" This was the first question put to him. He assured them he never had done this. Whereupon they said, "As he was such a hardened sinner, and so bold as to deny his deed, they would now convince him." The packet was then laid on the table, and the address shown to him, and—opened. It was a number of New Testaments, printed at Luneberg, and no other book along with them. The gentlemen of the city council were made ashamed, and put to the blush, and Francke was honourably dismissed."

In withdrawing from the contemplation of *Francke's* character and life, we cannot better exhibit the principles on which that character was formed, and by which that life was governed, than by laying before the reader the following anecdote.

A rich Jew at Amsterdam, having seen some of the periodical numbers published at Halle, giving an account of the Orphan House, felt a desire to see that establishment. It so happened, that he, being on a journey in Germany, went to Halle himself. He then paid a visit to Francke, and took a view of the Orphan House and the whole establishment. He then said to Francke, "The Orphan House is not your work, but a work of the Almighty God." "You are very right," replied Francke, "I AFFIRM, IN THE PRESENCE OF HIM WHO IS WORTHY OF ALL PRAISE, THAT I HAVE BEGUN AND FINISHED THIS WORK IN THE NAME OF JESUS CHRIST OF NAZARETH."

ART. II.—THOUGHTS ON THE CONNEXION BETWEEN INTELLECTUAL CULTIVATION THROUGH THE MEDIUM OF THE SCRIPTURES, AND THE ADVANCEMENT OF THE GENERAL INTERESTS OF RELIGION.

On the evening of Thursday, 29th of March, 1831, a very large and respectable meeting of the citizens of Charleston, (S. C.) was held, to consider what measures should be taken to aid the undertaking of the American Sunday School Union in the Mississippi valley.

On the occasion, THOMAS S. GRIMKE, the eloquent and distinguished advocate of Christian education, made the following address. Though Mr. Grimke's remarks were entirely *extempore*, and almost entirely unpremeditated, he has complied with our request, that he would furnish the substance of them for our pages; and, from the letter which accompanied his favour, we take the liberty of transcribing the closing paragraph.

"May you be strengthened with faith equal to the arduous and momentous enterprise in which you have engaged! May you be animated with a hope bright and unfading as your undertaking is benevolent and peaceful! May the blessing of

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the Father of mercies be upon you, to guide your counsels—multiply your resources, and reward you to time and eternity!”

MR. CHAIRMAN,

I rise to bespeak the attention of this Christian audience to the following resolution:—

Resolved, That intellectual cultivation, through the medium of the Scriptures, as a text-book of instruction, is a noble auxiliary in the advancement of the general interests of religion: and, as such improvement of the mind must exercise a happy influence over the Sunday School system, so is this, even in its present imperfect state, a practical illustration of the benefits of Scripture education.

There was a time, when the proposition to cultivate the mind, through the medium of the Scriptures, would have been, if not unintelligible, at least an idle resolve; for there was a time, the midnight of the Christian religion, when the Bible was not only prohibited to the laity, but was almost wholly unknown, except in the languages of the learned. That prohibition was among the prominent causes of the ignorance and corruption which pervaded the Christian world. Nor is it wonderful, that such a judgment should have afflicted the whole of Christendom; for, without an enlightened laity, the clergy never have been, and never can be faithful, able, and eloquent guardians of the church. Let ignorance, in all its forms, and especially in its most awful and affecting form, religious ignorance, be the prevailing character of any community, and the clergy, as a body, must, by an irresistible sympathy, bear the same, for they are bone of their bone and flesh of their flesh. An intelligent laity is the only pure, natural, living fountain of an intelligent clergy. Neither can exist, durably, usefully, honourably, without the other. They must arise and advance, hand in hand, and step by step, in improvement. Our own country is already beginning to exhibit itself as the noblest theatre as yet appointed by God, for the development of this great truth, for the consummation of this glorious scheme. We look abroad through all our land, and behold in the laity the

temple of the Most High, with its broad and deep foundations, its massy walls and spacious courts, and what are the clergy but the pillars of its glory, and the altars of its holiness?

I have said that there was a time when the Scriptures were almost wholly unknown, in the language of the people, and when the laity were prohibited from reading, studying, and interpreting them; but thanks be to God, that night of unnatural gloom and degradation has fled for ever: that night of ignorance and superstition, which still afflicts southern Europe, but has never been suffered, through the good providence of God, to darken and dishonour our country. Be it our earnest prayer that it never may; our inflexible resolve, as far as depends on us, that it never shall: our cheering hope and unchangeable trust, that the Father of lights never will permit it. Whilst, then, we rejoice that such a resolution as that which I have just read, well becomes the age in which we live, and pre-eminently a Christian assembly in our country, let us meditate profoundly on the important truths which it discloses.

Is it, indeed, true, that intellectual cultivation, through the medium of the Scriptures, is calculated to aid in advancing the general interests of religion? Yes, it is an equally interesting and important truth, one which ought to be esteemed a chief guide-star in constructing and administering every scheme of education throughout our country, from the village Sunday School of yesterday, where the farmer and the tradesman are the teachers, to the ancient university, over whose destinies, genius and taste, science and learning preside. The capital error of the whole Christian world has been, that they have regarded the classics of heathenism as the great fountains of intellectual cultivation. I shall not, however, pause to examine their insufficiency, since an elaborate view of the subject would be indispensable to combat the prejudices, remove the obstacles, and reply to the arguments which embarrass and obscure it. I shall content myself here, as the appropriate topic of the place and the occasion, *with exhibiting the Scriptures, as the noblest instrument that can be employed for intellectual cultivation.*

How, indeed, can it be otherwise, when we reflect that the

Bible presents the richest and noblest subjects for thought. Assuredly, it will not be denied, that if two minds of equal capacity are subjected, one to the influence of inferior writers on philosophy, rhetoric, and grammar, the other to the action of the most powerful authors in those departments, the latter must far exceed the former in the discipline of its faculties, and the depth, comprehensiveness and energy of its views. Now, the Bible affords materials for the education of the mind, far more valuable than all that the Alexandrian Library, with its 700,000 volumes, could furnish. The proof of this lies at the very surface, so that he that runs may read it.

And first, the Bible only gives us just conceptions of the power, wisdom, and authority, of the benevolence, justice, and holiness, of the majesty and glory of God. There, only, is he exhibited as the one God, eternal and unchangeable; the creator of all things, visible and invisible; the moral governor of the world; the universal father of all intelligent beings; the judge of the living and the dead; the sole object of worship. In the Bible also do we find the only representations of angelic natures. These fill us at once with awe and wonder; with admiration and love, when we contemplate them, as spiritual existences, the cherub and seraph worshippers of God, the bearers of glad tidings to man. And how is our conception of rebellious spirits exalted and expanded, while meditating on the guilt, and folly, and ingratitude of fallen angels, "reserved in everlasting chains, under darkness, unto the judgment of the great day." Nor is this all; where, but in the Scriptures, shall we look for a just picture of the origin, dignity, and destiny of man; of the holiness of his duties, and the sublimity of his hopes; of his responsibilities to God; of his love and usefulness to his fellow men, and of his immortality? And where, but in that one volume, can we hope to find in their noblest forms, with their noblest spirit, the character of patriarchs and of prophets, of divine legislators and heavenly teachers, of apostles and martyrs? In the Bible, God, and angels, and men elevate our minds; purify our passions; regulate our motives; kindle our enthusiasm, and touch our sympathies, in a manner and

with a power, that find neither place nor rival, in the whole compass of human productions.

Shall we look to the heathen world for their exhibitions of the deity of spiritual beings and of man? As well may we look to the ruins of Palmyra, of Thebes, and of Rome, with their shattered temples, and ruined palaces, and prostrate columns, for the glory and grandeur of the mis-called eternal cities. Heathen antiquity, with all its philosophy and literature, is a chaos on these most interesting, noble, and valuable subjects. What, indeed, are the divinities of paganism, the greater and the minor gods of the Pantheon, the demigods and Titans, the heroes, sages, and patriots of Greece and Rome, when compared to the God of the Scriptures, to cherub and seraph, and fallen angels, to patriarchs and prophets, to martyrs and apostles? *Those*, in the days of their power and glory, exercised a commanding influence over the cultivation of the mind, and that influence has been perpetuated even to our day, with vast advantage, as thousands believe. And shall not *these*, in their appointed seasons, exert a far nobler, better, purer influence over intellectual cultivation? The companion of the great, the wise, and the good, must, under similar circumstances, excel in those qualities, the associates of inferior men. And, precisely in the degree in which the Scriptures excel all other materials for intellectual cultivation, must the mind, which is formed upon their standard, surpass in the elements of true greatness, wisdom, and goodness, all other minds.

Let me not be told, that the Scriptures belong to the department of *moral*, not of *intellectual* cultivation. As if duty and usefulness were not the only true basis of all that is noble and beautiful, interesting and valuable, in private, social, or public life! As if the deep sense of duty were not the most powerful and enduring instrument of intellectual culture! As if usefulness were not the only safe, consistent, enlightened guide in mental cultivation, the only standard of its value, the only object of its labours! And where, but in the Scriptures, shall we look for the standard of that duty and that usefulness?

Let me not be told, that the Scriptures belong to the depart-

ment of *moral*, not of *intellectual* cultivation. And why do they not belong pre-eminently to the latter, as they do to the former? Are the history and philosophy, the politics, eloquence, and poetry of Greece and Rome, worthy of our study? And are not the more authentic history, the profounder philosophy, the more rational politics, the more noble, beautiful, and affecting poetry and eloquence of the Bible incomparably more worthy? Here, indeed, we look in vain for a Homer, with his gods of heaven and hell, of earth and ocean; with his nymphs of the forest, the mountain and the vale. Here, also, we look in vain for a Demosthenes, with his Greece and his Macedon, with the ambition of Philip and the liberty of his own Athens. And here, also, we look in vain for the inexorable fatalism of the stoic, the metaphysics of the peripatetic, and the imagination of the academy. But here, we look not in vain for greater and better, for purer, lovelier, and more valuable works than Greece could ever boast. Is it not then strange, that inferior classics of a parallel character, should be esteemed admirable means in the cultivation of the mind, while the history and philosophy, the morals, eloquence, and poetry of the Bible, are regarded as utterly useless in the attainment of the same end? But, if sounder philosophy, and better morals; if more dignified, simple, and impartial history; if sublimer eloquence, and lovelier poetry, are fitted to exercise unrivalled influence over the mind, then must the Scriptures be the noblest instrument of intellectual cultivation.

The resolution which I have offered, not only implies this great truth, but asserts, that intellectual cultivation, through the study of the Scriptures, is among the noblest means for the advancement of the general interests of religion. Can it, indeed, be otherwise? Why have the great majority of the statesmen and orators, the philosophers, poets, and scholars of modern Europe, done so little for the cause of religion? The reason must be traced, in a great measure to the fact, *that the Bible has never entered into their scheme of mental culture*, and that the knowledge and dissemination of the Bible, as the fountain of religion, has been no part of their schemes of duty

and usefulness. But, let the great change, which I contemplate as infinitely desirable, take place; let the Bible become the basis and chief instrument of intellectual cultivation, from the school to the university, and where is the mind that shall have been enriched and expanded, elevated and purified by the Scriptures, but will become the friend, the patron, the advocate of religion?

Nor let us forget, that as the Scriptures are capable of acting on all the powers of the mind, with a transcendent influence, so do they task those powers to the uttermost, and shrink not from the scrutiny of the profoundest and loftiest intellect. The Bible, indeed, not only permits such examination, as a privilege, but commands it as a duty, from the giant minds of Bacon, and Newton, and Locke, as well as from the more ordinary minds of Addison, and Jenyns, of Lyttleton and West. The sublime, the august, the beautiful of the sacred volume, are above the rivalry of human genius and taste, as its doctrines, and precepts, and mysteries are beyond the creative power of the human mind. *Those* are inexhaustible materials for a more affecting, pure, and lofty literature, than the world has ever seen; while *these* are subjects for meditation and reasoning, for faith and practice, that must endure to the end of time. The Bible, then, justly deserves the highest rank in the cultivation of our intellectual powers, as at once the noblest subject for their exercise, and the most efficient instrument for their improvement.

Let us now pass on to the consideration of the main topic of the resolution, as connected with the objects of this meeting. Sunday Schools are, in my judgment, the primary schools, not only of religious and moral, but of intellectual education. The early development of the thinking and reasoning faculties of children, *in connexion with the duties and affections*, I regard as the great *desideratum* of all our schemes of youthful instruction. The Sunday School has already done much in this department, not only within its own narrow limits, but by leading the way for improvements in the lower branches of ordinary education, by enabling its own pupils to derive more profit

from common schools, and by suggesting the composition of a great number of valuable books for the instruction of children. Sabbath Schools are among the most interesting and remarkable signs of the times. In them we behold a beautiful example of the parable of the fig-tree: "When her branch is yet tender, and putteth forth leaves." They have demonstrated the union that exists in the nature of man, never to be wisely or advantageously severed, between the cultivation of the understanding, and the cultivation of our duties and affections. They are preparing the way for a better order of things, throughout the whole system of education; for their influence will be more and more sensibly felt, the more they are multiplied and improved. Robert Raikes laid the corner stone of an edifice, unsurpassed as yet, in the simple majesty of its structure, and the enduring usefulness of its destination. Others have laid the broad and deep foundations; and already in our day, tens of thousands are employed in preparing them for a superstructure, never contemplated by the benevolent founder, or his successors, in this labour of love. Nor will that superstructure be unworthy of the enlightened philanthropy, the humble piety, and the admirable sense which stimulated them to the effort, and has sustained them, as they walked in his foot-steps; for, we may rest assured, that no building can be reared on such a basis, that will not be consistent with its character, and honourable to the cause of pure religion and useful knowledge.

I regard the Sunday School as the first in order of a succession of seminaries, destined to be founded on the same principle, *the inseparable connexion between the mind, the conscience, and the heart*: and so arranged as to rise, each above the other, in the cotemporaneous cultivation of the intellectual powers, the sense of duty, and the affections of our nature. The rest of the series are, indeed, as yet hidden in the future; but I experience no emotions of doubt, much less any pang of despair, in the anticipation of their existence. The more, indeed, the enlightenment of the public mind shall be influenced by the Sunday School system, the more will it be realised, that duty ought to be the prominent feature of every scheme of instruc-

tion; and the more that common sense is brought to bear on questions of education, the more convincingly will it be seen, *how imperfect are all our present schemes, in the cultivation of the affections, and in the spirit of usefulness.* But what is duty apart from Christianity, and what text-book shall Christian schools adopt but the Bible? And what are the affections, but the stimulants and the guards of duty: and what is the spirit of usefulness, but the offspring of Christian duty? The Bible, then, must become the great text-book of all Christian seminaries, not only as to religion and usefulness, but as to intellectual cultivation and literature. Perhaps, I shall be called a visionary in my system, an enthusiast in my anticipations. If these are the epithets of a prejudiced spirit, I regret them; if of a reproachful spirit, I forgive them; if of an incredulous spirit, I envy them not. But prejudice, reproach, incredulity, avail nothing, for I contemplate the triumph of Christianity in these forms, not as a possibility, subject to the caprices of chance; nor yet, as a probability, dependent on the calculations of human expediency, but as a certainty, ordained in the wise providence of God, to be one of the noblest instruments in the moral government of our earth.

If these views be just, how does the establishment of Sunday Schools in the valley of the Mississippi demand our prayers as Christians, our patronage as patriots, our admiration as scholars! What eloquence can magnify too much the dignity and importance of the enterprise! What poetry can paint, in adequate colours, a charity so enlightened, pure and beautiful! Regarding Sunday Schools as intimately connected, not only with the religious well-being, but with the whole intellectual advancement of the west, I cannot sufficiently express my admiration and gratitude, at the project of the American Sunday School Union. It is for others to tell you what are the peculiar wants of the west. It is for others to lay before you the destinies of the west, as the seat of power in our union. It is for others to describe the deep interest that we, of the seaboard, the Atlantic frontier of that future empire, have in its literary, political, and religious character. They can hardly

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The views which I have offered, in favour of the Sunday School system, are but additional to all other arguments. They impair the force of none; they are, indeed, recommendations of all. Nor is there a reason in favour of the scheme, in the old states, which does not acquire fresh force, when brought to bear on it, in the new. Does the Sunday School give religious instruction, where none other would be given? Does it provide patrons and friends, for the obscure and friendless? Does it supply the place of parents to the orphan? Does it strengthen the example of the good, and counteract that of the wicked parent? Does it furnish the best substitute for common education, where it is not to be had, and provide an efficient auxiliary for such education where it is to be enjoyed? Does it create a taste for Biblical studies, and give the first elements of sacred literature? Does it rescue thousands from the profanation of the Sabbath, and give to them regular habits, and better manners, and cleanliness in person and dress? All this the Sunday School does, and far more than this, for the scholar, besides all that it does for the teacher, for the clergy, for the church. And, is there an argument here that applies among ourselves, which does not apply, with double force, to the children of the west? If much remains to be done among us, how much more among them! A great, a concentrated effort, would be highly expedient among us: it is absolutely necessary for them. Assuredly, then, we need not the vision of a man of Macedonia, saying, as with a voice from heaven, "Come over and help us."

If we look back a century in the history of the west, what a wonderful change has it undergone? A few thousands of Europeans, and some tens of thousands of Indians, were then its only population. Its waters rolled silently from the mountains to the ocean, save when they echoed the boat-song of the Indian, or the battle-shout of savage warfare. The chain of fortifications, which extended from the St. Lawrence to the Gulf of Mexico, attested at once the fears, the ambition, and

the power of France. To the English colonists, the whole valley of the Mississippi was a land of terror and danger; for the savage and the civilized had banded together against them. But the treaty of '63 annihilated the power of the civilized Frenchman, and prepared in the British colonies another master for the savage Indian. The peace of '83 beheld a new-born people in possession of that eastern half of the valley which lay between the father of waters and the Appalachian mountains. Although the Atlantic states still had ample room for a tenfold population, yet, the spirit of enterprise, the desire of improving their circumstances, and the prospect of a more advantageous provision for their families, induced multitudes to abandon the homes of their fathers, and establish new homes for their children. We, who are content with our peaceful homes, and are well pleased to transmit them to our descendants, can realise but imperfectly, the power of those motives, which led that host of emigrants from the polished cities, and social villages and comfortable farm-houses of the east, to the wilderness, and the solitude, and the log hut of the west. But the impulse was given, and while the Atlantic regions have been advancing in population and improvement, beyond example in the history of our race, they have sent forth in fifty years, a nation of four millions of people. Who that contemplates, in a right spirit, and with enlightened views, the origin and progress of the discovery of America, of the colonization of our own country, and of the settlement of the west, can fail to recognize in them remarkable proofs, that Providence "our actions uses, nor controls our will," in the mysterious government of the moral world?

Let us look backward in the history of emigration, from the east to the west, and consider the wonderful progress of that stream of population, which from a few inconsiderable rills, became a mighty flood, and covered our western realm, as with the waters of another deluge. Let us behold the farmer of the east, preparing to leave the pleasant scenes of his native land, for the toils, and dangers, and discouragements of an unknown region. He has sold the patrimony provided by the

love and frugality of his ancestors. His and their home has passed for ever into the hands of strangers. The sacred seat which had beheld him and his parents, and his children, fellow-worshippers of the same heavenly Father, is abandoned: and even the graves of the departed, most precious to his memory, are deserted for ever. The touching recollections of the past, the closing scenes of the present, and all the uncertainties of the future, affect his heart, but shake not his constancy of purpose. All that was familiar and dear is left behind; new scenes are opening before him; and hope, to him an angel of mercy, indeed, banishes the tear from his eye, and fills his soul with consolation and joy. Imagination may then behold, not scores and hundreds, but thousands and tens of thousands, winding their way from the hills of the north and the plains of the south. To the uninstructed eye, it might seem, as if another Augustus had stripped the shepherd and the husbandman of their possessions, and scattered them abroad through a whole nation, as wanderers in search of other homes. Day after day they toil onward, ascending the Atlantic slope, until at last they stand on the summit of the Alleghany. There may we behold the aged and the prime, youth and infancy, the mother, the daughter and the wife. Who shall tell the feelings that agitate their bosoms, the forms and the scenes that crowd their memories, as they look back on all they have left behind, and forward on the unknown world that lies beneath them. Theirs is, indeed, a situation full of all that is solemn and affecting in death, for the past of life is henceforward dead to them, and full of all that is animating and strengthening in life; for the future of life is to them a new state of being. From that summit, they look abroad over the ocean forest, which stretches from the Alleghany to the Mississippi; from the lakes of the north to the Mexican Gulf. The arts of cultivated life, as yet, have founded no cities: rural industry has reared no smiling hamlets; nor has the hand of comfort scattered its farm-houses, by tens of thousands, through all that realm. The smoke of the Indian village, and "the little inland isle," "by a forest sea embraced," are the only vestiges of human life. All else is a vast

and pathless solitude: for not a land-mark is to be seen, but the mighty streams, the mountain ranges, the ever green pine wood of the south, and the leafless forest of the north.

To us, to the whole world, how solemn and instructive the lesson, how affecting the spectacle we are contemplating! Even whilst we are looking on, the emigrant has vanished from the mountain tops. The wilderness has received him into its bosom. The axe has felled the woods; the plough has prepared the earth; and the seasons, which, for uncounted centuries, had returned only for the savage, and the beast, and the forest, return now for civilized Christian man. There, indeed, we behold, not the miracles of art, the temple, the palace, and the tower, the achievements of sculpture, or the glories of painting; but we behold a nobler, a better order of things, in the foundations of a great empire, in the elements of a happy and flourishing people, destined at no distant day, to be eminent in religion and education, as they are in freedom and peaceful pursuits. How little conception had the emigrant in those days, of the new creation which his courage, industry, and perseverance, have called into being, out of the nothingness of that western wilderness! As he stood on the summit of the Alleghany, could he have beheld, in vision, that promised land, such as it now is; what, but a Christian's faith, would not have regarded it as the picture of fancy, not the scenery of real life?

Amidst the uncertainties of his future lot, amidst the perils and trials, and discouragements that awaited him, the emigrant despaired not; but strong in his affections, and stedfast in his purpose, he gathered experience and confidence from the past, and filled up all the future with hope. And how would that hope have been confirmed and brightened, if, besides all that he himself has done for the land of his adoption, he could have beheld the wise and comprehensive benevolence that has arisen in the Atlantic states, to scatter over the patrimony of our western brethren the blessings of the Gospel! Could the emigrant, from the depths of the forest which embosomed him, have looked up to the summits whence he had first surveyed that forest, he would there have beheld the ministers of love; not,

indeed, with the gifts of power and wealth, but with those which apostles might have sent, the Bible, the Missionary and the Tract have followed the footsteps of the emigrant, to honour God, and to bless our fellow-men. And now, the American Sunday School Union have resolved, in that spirit which trusts God, and loves mankind, to scatter the blessings of the Sunday School throughout the valley of the Mississippi. The prayer of faith has been offered; the hymn of Christian hope has ascended to heaven; the widow's mite and the rich man's treasure have been gathered; and the self-dedicated have gone forth to fields already white to the harvest: to the hill tops, whence his parents had looked forth, almost "like shipwrecked mariners on a desert coast." The children of the emigrant can now look up, not as pilgrims in a strange land, but as those who feel that the home of those parents is the home of themselves, and of their children's children. And as they behold the messengers of the society resting on those very summits, how will their thousands of voices send forth the prophet's exclamation of joy and hope, "How beautiful on the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!"

ART. III.—THE INFLUENCE OF THE SUNDAY SCHOOL SYSTEM OF INSTRUCTION
ON THE INTELLECTUAL CHARACTER OF THE COMMUNITY.

FROM my intercourse with men, during the past year, in this section of the country,* I have been led to the conclusion, that a lamentable degree of apathy respecting Sabbath Schools exists among a very numerous and valuable portion of our citizens. There appear to be those who look upon them as *useless*, though, perhaps, harmless things. These persons, when called upon to promote Sabbath Schools, by personal effort, or otherwise, feel it a matter of very little consequence whether they give or withhold encouragement. And though, at times, by the pressure of other motives than those drawn from the real nature of this work, they may be induced to put forth some feeble efforts; yet, so long as they entertain such sentiments respecting the importance of schools, the friends of this blessed

* State of Illinois.

cause can never expect from them any thing like hearty, vigorous co-operation. It seems highly desirable, therefore, that the apathy of this portion of the community should be broken, and they brought wholly into the good work; and if the few thoughts which follow shall tend in any measure to the accomplishment of this object, the labour of penning them will not be in vain.

The particular point to which I would wish to direct attention is, *the bearing which Sabbath Schools have upon the intellect of a community.* Intellect may be considered as one species of national capital; and it is true of this as of other kinds of capital, that the more there is of it in circulation the better—provided the business in which it is employed be calculated to promote the public good. This being true, it follows, that whatever tends to throw intellect into profitable circulation, advances the general welfare. But have Sunday Schools this tendency? In order to answer this question satisfactorily, we must inquire after the bearing which they have upon the intellect of a nation. We assert, therefore, that this bearing is direct and powerful, inasmuch as *through their instrumentality children may be taught to read.* Their importance, in this respect, will of course vary with the amount of population who are unable to read, and their real utility with the number of individuals upon whom this blessing is actually conferred. Consequently, the discussion of this subject in a State like ours, and other portions of the West, assumes an importance which is unknown in the more advanced and favoured sections of our country. Look at some statements in the last number of the "Magazine," on the state of education in Illinois. "The question, (put to the different members of the legislature,) 'What proportion of your population would be unable to read and understand the books of the American Sunday School Union, so as to derive profit from them, if left in their houses,' would be quite differently answered; and from all we can learn, we incline to the opinion, that three-fourths of the men and women grown, throughout the state, are unable to read in the Bible with any tolerable understanding; nor should I be surprised, could the truth be known, if it proved much worse than this. In relation to the children and youth of the country, there is but one opinion—a very large proportion of them are wholly unable to read; and some think 29-30 of them; others, something less." Any thing must be interesting and important that can have an influence in putting in motion such a mass of mind as this.

The first thing to be taught in all systems of education, is

the art of reading; and in fact, without it, any thing that should deserve the name of education, would be an *absurdity*.

This becomes an object of attention in Sunday Schools, because a knowledge of it is indispensably necessary, in order to give the child the entire benefits of the system. Facts on the subject are so numerous, that we should consider ourselves as wasting time and trespassing upon the patience of the reader, were we to institute an argument to prove the simple point, that a child can be taught to read in a Sunday School. This has been done with individuals, upon whose heads the frosts of age had gathered; and the thought of being in possession of this new power, has brought up a youthful glow upon many a furrowed cheek, and kindled anew the eye that had almost ceased to sparkle. But, admitting the fact that children can be taught to read in Sunday Schools, how does it follow that they have this direct and powerful bearing upon the intellect of a nation? Because an ability to read, unchains the mental powers, and opens the intellect into that boundless range for which nature designed it. It brings our native intellectual resources into active circulation. Their intrinsic value may be great, but until this work is accomplished, they are like the precious metals, lying beneath impenetrable strata of rocks, inaccessible, and of course useless. We by no means suppose, that *every* one who is taught to read, will, as a matter of course, become a philosopher or a statesman, and bless his country by inventions and discoveries, or by the productions of his genius. For he *may* not *value* the power thus put into his hands; and consequently will use it to no good purpose. But, still, you point the individual to the fields of knowledge, covered with glory and beauty, and render it *possible* that he should explore them. The mind thus liberated may not rise to distinction *with* its emancipation, but, *without* it, a hopeless check is thrown upon intellectual expansion.

If, therefore, one-half or one-fourth of our population are unable to read, then nearly in the same proportion is our native intellectual capital lying useless. As, in the words of the poet,

“Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear,”

so, doubtless, a vast amount of native intellectual treasure exists in every age, without emerging from obscurity, which by the hand of art might be made to shine with an overpowering brilliancy. The countenance of many an individual in our own times, and within our own territories, which now rarely kindles, except at the hunter's tale or the warrior's exploits,

might have glowed at the bar or on the bench. And many an eye which is now seldom full of meaning, except as it glances along the deadly rifle, might have flashed in the supreme councils of the nation. Who knows what multitudes of our race, whose memories are now covered with oblivion, and whose fame, during their brief existence, scarce wandered beyond the threshold of their own habitation, received from the hands of nature even larger gifts than fell to the lot of Newton or Franklin? Then who can tell, that, but *for the want of cultivation*, they would have conferred untold blessings upon their race, and their names descended to posterity with those of the illustrious individuals who gave to the human family the mariner's compass, the art of printing, or the steamboat? If, then, chains are upon one-half of the intellect of a country, who knows but that incomparably the best part is useless? The most valuable treasures are often found where least expected; so, not unfrequently, all the elements of a philosopher exist in the strolling, wretched orphan boy, who finally forces his way to renown, while the infant that is nourished in the lap of wealth and luxury is often on the confines of idiocy, and grows at last into an intellectual dwarf. What a loss, then, is that nation *liable* to sustain, where a few minds only are cultivated, while the great mass of intellect is in bondage?

But to apply the subject to ourselves. What is the bearing which Sabbath Schools are destined to have upon the great mass of mind in our own country? Though it is the glory of our government, that it aims at the universal diffusion of intelligence, yet we can point to no *one period* of our history, when any thing like universal intellectual emancipation has existed within our territories. Perhaps the condition of our country in this respect was better, soon after our ancestors reached this howling wilderness, than it has been at any subsequent period. Foreign population, of a character diverse from that which first peopled our shores, has been pouring in; our own settlements have expanded, and the tide of emigration rolled farther and farther to the West, and from causes too obvious to mention, intellectual cultivation, *considered with reference to the number of individuals who have been subjects of it*, has not kept pace with the increase of our population. The glory of having established the first system of free schools which the world ever saw, belongs to our country. Funds to an enormous amount have been accumulated in different states for the purposes of education, and we may justly boast of our intelligence as a nation; yet it is still true, that multitudes, who have all the powers of freemen, and gather at the polls to elevate their fellow citizens to stations of honour and the

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highest responsibility, were that grand charter of their liberties, the Constitution, placed in *fair type* before them, would be unable to decypher its meaning. But if certain systems of education have been in vigorous and extensive operation for two centuries, even in this favoured land, without having conferred, at any one time, their blessings upon the entire body of our citizens, must we not look to them in vain for such a result in future? But is there no remedy? Will that glorious era never arrive in our history, when not an individual can be found within our territories, of sufficient age, who is unable to read? We believe it will; but our only hope of such a consummation lies in Sabbath Schools. And we consider it far from being visionary to suppose, that they will perform the work which other means of education fail to accomplish. Granting that the resources of the nation are abundantly sufficient to effect this in the ordinary way; yet we have no reason to suppose that the present generation will witness such an application of them. The most considerable item in the expenses of common schools, is *the wages of teachers*. But instruction in Sabbath Schools is given "without money and without price." The number of Sabbath School teachers in the United States, will, within a short period, doubtless amount to one hundred thousand. And were we to suppose them engaged two hours every Sabbath through the year, and call six hours a day, then their instruction would annually amount to more than four thousand seven hundred years, or what is equivalent to the labours of four thousand seven hundred teachers for one year. But instead of one, suppose three hundred thousand, (and may we not hope for this at no distant period?) and we should then have gratuitous instruction that would equal the constant labour of more than thirteen thousand teachers! This instruction, too, is bestowed, to a great extent, upon that species of population that lies entirely without the range of other means of education. Sabbath School teachers go out into the highways and hedges, and gather the poor and the unfortunate. They plunge into the haunts of vice, take from them multitudes of youthful victims, and bring them to breathe the pure atmosphere of the Sunday Schools. Here they may be taught to read, and perhaps, in consequence, undergo that transformation of character which will convert them from a public nuisance into a public blessing.

By simply conferring upon the child an ability to read, he may acquire such a thirst for knowledge as will result in the production of a philosopher, statesman, or philanthropist, who will bless his country and species; but who otherwise would have lived in ignorance and died in obscurity.

Sabbath Schools have a bearing upon the intellect of a nation, inasmuch as *they teach children to think*. We make this remark with regard to the present *improved* system of instruction. In its earlier periods, it was sadly defective. The same error, however, appears formerly to have prevailed in all systems of education. The memory and the understanding have not been cultivated in due proportion. Children have been taught to deal in words rather than ideas. In our Sabbath Schools they have committed to memory portions of Scripture, hymns, catechisms, &c. to an indefinite extent; while from all this mass, but few ideas have been extracted and treasured. The system of instruction, however, has undergone important changes, and is now admirably adapted to the proper development of the different powers of the mind. It is calculated in a high degree to promote *mental discipline*, which is all-important in the education of children. They should, from their earliest years, be taught to think and habituated to inquire into the reason of things. They should be made to understand, that words are the signs of ideas, and are of no further value than as they become vehicles of thought. Why is it that the ideas bear so small a proportion to the words that are constantly afloat in the community? Doubtless, in a great measure, because *children* have not been taught to attach ideas to language. A torrent of words with little meaning, excites in them no surprise. But let them become from their cradles a species of philosophers, as they may, and we should have a different order of things. It were, doubtless, better by far, did the present loquacious generation practise the same taciturnity that distinguishes the Aborigines of our forests, and did they look with equally proud disdain upon words without meaning.

Do any assert that they cannot be taught with advantage to think in early life; we answer, that this assertion rather proves the ignorance of the objector with regard to the intellectual powers of children, than *their* want of capacity. True, they do not take the same wide range of thought as in after life, but they are less apt to become bewildered in the wastes of knowledge. Their ideas are few and simple, but often eminently distinct and just. Their trains of reasoning are short, yet their conclusions are frequently clear and forcible, where those of the practised logician would produce but feeble conviction. Many a philosopher will involve himself in toils, and in his distress set up a lion's roar, when, like the fabled mouse, a little child might release him from the net. Many a wondering metaphysician, doubtless, in different ages, instead of losing his way in wordy mists, would have kept the great road of truth, had he been properly taught to think in his childhood.

The mental powers, like the organs of speech, appear to be more flexible in early than in after life. Let them at this season, then, be thoroughly practised in reasoning, and they will ever after move in the work with incredible ease. We might as well expect that the American of sixty could acquire an elegant pronunciation of the French or Hebrew, as to use with facility his reasoning powers, without previous exercise.

But the Sabbath School system of instruction is admirably adapted to the production of this early mental discipline. The book of questions, which is made a constant guide in the study of lessons, is peculiarly calculated to exercise the understanding. The meaning of language is continually inquired after, and instances without number occur, where nice discriminations are necessary. Children very soon find, that language has a definite signification, and that all the interest and profit of reading are dependent upon its discovery. One idea pleases them, and rouses their curiosity for new acquisitions. A fine field is thus opened for exercising the ingenuity of the young mind. A clashing of intellect is produced that leads to the happiest results. Interesting questions are proposed, and every sense of the scholar is awakened. The superintendent or teacher by his assent, decides publicly who has given the most correct answer, and this becomes a rich reward to the successful competitor. Glowing countenances and sparkling eyes are seen about the room, clearly evincing that they are delighted with the work. The language used on these occasions, is simplified to a level with the capacities of children, so that they frequently become intensely interesting scenes. In this way the Sabbath School becomes an intellectual arena, where the mental powers are brought into vigorous exercise, and where, within a comparatively limited period, they acquire a surprising activity and power. Thus, from their earliest years, they become accustomed even to the refinements of logic. They learn to abstract, combine, form premises, construct arguments, and draw conclusions; in short, become so familiar with the process of reasoning, that it almost ceases to be labour. The powers of the mind in the Sabbath School, are so frequently put under high excitement, that the children become accustomed to powerful effort. Accordingly, when they arrive at years of maturity, they will listen to complicated trains of reasoning with patience and delight, where another, who had not received this early discipline, would tire upon the very threshold of the argument. We can see this assertion verified in the case of those who have grown to manhood with little or no mental cultivation. Let a speaker begin to *reason*, and you

can at once perceive by their vacant stare or wandering look, and perhaps feet, that the subject is to them devoid of interest.

No man, at the age of threescore years and ten, acquires dexterity in the manipulations of surgery, instrumental music, or the mechanic arts; and the unpractised reasoning powers, at the same age, may be considered the victims of equal rigidity. Viewed in this light, therefore, whatever gives the mental powers readiness and freedom of action, has a direct and powerful bearing upon the acquisition of knowledge. But we have seen that Sabbath Schools, *properly conducted*, are calculated in a pre-eminent degree to produce this effect. A proper discipline of the mind in early life, is incomparably more important than any amount of knowledge which may be supposed to be in the possession of an individual at that age. For it lays a *foundation* for rapid acquisition in future, and creates a moral certainty, that, under ordinary circumstances, such acquisition will actually be made.

Another bearing which Sabbath Schools have upon intellect appears in the activity that is given to it in the whole circle of knowledge. It may be objected that the attention of the scholars is confined to one branch of study, and whatever progress they may there make, the amount of benefit received must be inconsiderable. But experience abundantly testifies, that if you rouse the mind on any one subject, or habituate it to the acquisition of a given species of knowledge, you infallibly give it a taste for *other* species. So that we are not to measure the benefits of Sabbath School instruction by the amount of knowledge acquired in that branch of study, which becomes the special and principal object of attention. All branches of learning are in a measure connected with each other—they mutually give and receive light. It is impossible for us to perfect ourselves in any branch of knowledge, that will prove absolutely useless as it respects all other branches.

Sabbath Schools have an influence upon the intellect by *means of their libraries*. The benefits derived from this source are two-fold, *a taste for reading* and *a stock of valuable knowledge*. That they, in a high degree, produce the first named benefit, no one can doubt who has any experience upon the subject. The books that compose the libraries are written expressly for children; subjects are handled which they can easily comprehend, and the language employed is at once simple and intelligible. Knowledge, which has hitherto been buried in the lumber of folios and quartos, is culled out and served up in a condensed and palatable form. The child is not frightened from the task of reading by huge unsightly volumes that have descended through several generations, and which are more

valuable as relics of former times than as sources of entertainment and instruction for children. To be compelled to traverse one of their broad pages, the young reader would consider a punishment sufficient for the most aggravated offence.

But as a reward for his industry, the scholar is weekly presented with a neat little book, fresh from the press, adorned with cuts and variegated with colours. He bears it from the school, and with cheerful countenance, trips to his home. During the week it is rich amusement to examine the contents, consisting of pictures and interesting stories. The book is his own; no member of the family questions the validity of his title. He is proud of his property till the Sabbath returns, when he hastes to the school, deposits the little treasure, and receives another equally valuable. Thus a book becomes to him a pleasant object, and reading a source of high gratification. We inquired, not long since, of a little boy, about ten years of age, who is prompt in his attendance at school, what book he drew the past week; and he proceeded at once to give its title and analysis of the work that would not have disgraced a Quarterly. As the capacities of the scholars enlarge, books of a higher character are given them, and so on through the several stages of their mental development. A taste for reading is thus created, and how mighty a work is accordingly accomplished for the child, every parent or teacher can testify who is acquainted with the character of the infant and youthful mind. One of the most formidable obstacles to mental improvement is overcome, and the impulse thus given will be felt to the latest period of life, and in all the departments of knowledge which become objects of attention.

Another advantage to be derived from Sabbath Schools, is the amount of actual and useful knowledge which a scholar obtains from the study of the Bible, and the perusal of books which compose the library. The direct and principal object of study is the Bible; but it is not our intention, at the present time, to enlarge upon the superiority of Divine over human knowledge. The design of the present article will be answered by considering the amount of knowledge which is derived directly from the Bible, as a record of ancient historical facts and usages, together with the knowledge obtained from other records, and which is indispensable to the full illustration of the sacred oracles. The Bible itself, is a history which has descended to us from the remotest antiquity, and the fidelity of its narratives has long since been settled beyond reasonable controversy. Viewed therefore merely as a history, it is a most intensely interesting book, and deserves to be studied with the greatest diligence. It goes back to the very origin of

things, and throws a flood of light upon the earliest periods of man's existence. It gives us a full account of one of the most interesting nations that has ever existed,—embracing its religion, laws, form of government, and manners and customs. It presents us with a connected view of this singular people, in their origin, progress to the summit of prosperity and power—their decline, final overthrow, and dispersion among the nations. But no one nation was ever so insulated, that its history did not throw strong light upon that of other nations. And there are cases, where, from a single point, rays of light appear to diverge over the broad field of universal history! That of the Jews is connected with the history of the Assyrians, Chaldeans, Medes and Persians, Egyptians and Arabians. It is also blended with Grecian and Roman history.

The Bible is an eminently *figurative* book, and it is crowded with allusions to ancient manners and customs. Its figures and illustrations are drawn from the scenes and objects that surrounded the sacred writers, or with which they were familiar. In short, the Bible is covered with the drapery of antiquity. It can easily be perceived, then, how wide a range must be taken in order fully to understand all those facts of the sacred volume, which are historical, figurative, or which contain allusions to ancient manners and customs. But this is the delightful flowery field which the scholar in the Sabbath School is constantly traversing.

Though the Jews were, in many respects, a peculiar people, yet they were so far blended with surrounding nations, that their manners and customs are in a great measure a true copy of those that prevailed around the Mediterranean, and generally in the East.

In the Sabbath School, then, the scholar becomes familiar with some of the most interesting items of human knowledge. He has access to books which have been prepared with great labour and research, and which present to him, within a small compass, the spoils of antiquity. Put into his hand a book, containing a natural history of birds, beasts, and fishes, with drawings of each, and simple, brief descriptions of their nature, modes of life, &c. or present him with a volume with cuts, representing the method of ploughing, threshing, or watering land in the East, ancient attitude at table, plan of the temple, drawings of the tabernacle, altars, musical instruments, cedars of Lebanon, oriental dresses, &c. and you rouse every power of his mind to activity. But this is what is done in the Sabbath School.

We might enlarge on the benefits of these institutions, but, lest our readers should tire, we propose to pause and ask the

question, whether Sabbath Schools have any bearing upon the intellect of a nation?

After reviewing the ground which we have traversed, who can hesitate to answer this question in the affirmative? What influence is more effectual in rousing the dormant energies of the mind, and giving it permanent activity in the acquisition of knowledge? Where are more interesting fields of research laid open than in the Sabbath School? What better calculated than this system of instruction to unshackle the human mind, and bring the great mass of intellect in a nation into exercise? But what will be the *character* of that exercise? This is a point of momentous importance; for it is *possible* to bring our native mental resources into an active circulation, but yet such as shall resemble in its effects conflicting winds and tempests, and earthquakes. The human mind, roused to the exertion of its utmost strength, is a tremendous agent, unless controlled by moral principle. And he who loves his country, or his species, might look upon the *simple communication of power* to national intellect, with as deep solicitude as the traveller confined upon the ocean in a steamboat would experience, were he to behold an infuriated crew crowding the furnace with every description of combustibles.

We might here *expatiate* upon the *moral tendency* of Sabbath Schools, and show that we hazard nothing in waking up the entire mass of intellect in our land, by means of this species of instruction. How can it be otherwise, when the mind, in the earliest periods of its expansion, is brought into contact with the Bible, and receives, in greater or less perfection, its sacred image? When, among the very elements of its knowledge, are the treasures of the sacred oracles? Is there not safety in waking up the exalted powers of the human intellect, when the impressive lessons of our holy religion are among its earliest associations? When the sublime and interesting truths respecting God, his character, and the relations he sustains to the universe, the nature of his government, and the great principles upon which his law is based, are brought down to the comprehension of children? When justice, truth, honesty, sobriety, subordination, humility, forbearance, kindness, and universal good will, with all that is virtuous and lovely, are inculcated upon the tender mind, in the simple and beautiful language of the Bible, and enforced by examples and illustrations pre-eminently calculated to affect the heart? When the young immortal, from the very dawn of his existence, is made acquainted with his ruined condition as a sinner, the way of salvation, his relations to God, and the retributions of eternity? What better calculated to restrain the unholy passions of the

human heart, than the early and clear perception of truths like these? What more effectual in bringing a world of moral agents into the very presence-chamber of the King of kings, and making them *feel* the weight of those motives to the practice of virtue and holiness, which hold in perpetual obedience the happy spirits that surround his throne?

Thus should we reason, had Sunday Schools yet no existence. But the experience of half a century has decided, triumphantly, the question as to their moral tendency. How false, then, the impression, that Sabbath Schools are unimportant institutions! They are evidently connected with every thing that is great and good in a nation. And would that we could speak in their favour with a voice that should reach the extremities of this mighty valley, and be heard along the shores of the Atlantic, from Maine to the lowest point of our Republic; we should say to every Christian patriot and philanthropist, let us rise as a nation and educate ourselves. Let us leave *no portion* of the mighty mass of mind within our territories to slumber in obscurity. If we have not pecuniary means sufficient to carry the blessings of education in the ordinary way to every man, woman, and child, in our land, let us remember, that we have at command even more valuable resources, *the power of imparting gratuitous instruction to one another*. The *exertion* of this power forms one distinguishing characteristic of the Sabbath School system, and we hesitate not to say, that if this were to take place wherever the power exists, within the lapse of a single year we should become a nation of readers! And could our entire intellectual capital be thus brought into circulation, all our powers of moral agency made to act in accordance with the eternal principles of rectitude brought to view in the Bible, and the current of public feeling caused to flow in those channels which Jehovah has made, what power and glory would come down upon our nation! Here, then, is a work sufficiently great and glorious to call forth the unceasing exertions of the most exalted powers that have ever fallen to the lot of mortals. No human intellect can be so gigantic that it will not here find full scope for all its energies. Who, then, will be without excuse if he refuses to engage in this work of patriotism, of philanthropy, and of heaven.

ART. IV.—THE LIFE OF JOHN NEWTON. *Compiled for the American Sunday School Union, and revised by the Committee of Publication.* 160 pp. 18mo., 1830.

In June, 1828, we published a life of John Newton, of which several thousand copies have been sold. We have long been aware that such a title deserved a better book, and though the author of the first publication conferred a great obligation on Sunday Schools,* by publishing even an imperfect biography of such an eminent servant of God, he will be among the first to rejoice that a larger and better one is substituted.

The memoir before us has been compiled by a member of the Philadelphia bar. In his prefatory note, the author tells us, that he can pretend to no merit but accuracy.

It is taken from Newton's narrative of himself, and his memoirs by Mr. Cecil; and, so far from attempting any originality, the language of the narrative is adopted wherever it was practicable.

The object of this compilation is, to give the principal events of the life of Newton, in a more regular series than they have yet been presented to the public; and to put it in such a form as will render it easy to be obtained, and acceptable to youthful readers. If this be attained, its object will be accomplished.

The interesting events in the early life of Newton, may be familiar to most of our readers. The language and arrangement

* The following incident, which comes to us in connexion with the Annual Report of the *Ebensburgh (Pa.) Sunday School*, furnishes at least one proof, that his labour was not in vain in the Lord:—

"There was a young man, who was notoriously and proverbially wicked, who attended our school occasionally. In the fall of 1829, one of the officers of our school, who had lately read the life of John Newton, one of the books of our library, met the mother of this young man (who is a serious woman,) in the street, and promised to send a book out of the school library to her son, and told her to tell him that the book contained the account of a very wicked man, like him, who had afterwards become a good man. Accordingly, the book was sent and returned. The young man soon after removed to Huntingdon, or Centre County. Sometime last summer we heard that he was serious, had become a praying person, and had united with the Baptist church. Soon after this he sent to one of our officers for the loan of the book again, and his request was complied with. The messenger told the officer that the reading of the book the first time had been a blessing to the young man. On requesting him to state how far he considered the reading of the book a blessing to him, he answered as follows:—

January 17, 1831.

"Dear Friend,—I think I feel in some degree sensible of my unworthiness, therefore, I dare not call you brother, nor yet father. I received yours of the 31st of December, and was happy to find that you had not forgotten one of the vilest of the vile. I shall now, with a degree of pleasure, endeavour to answer your request concerning the "Life of Newton." At the time you sent me the book, and for some time previous, I was as great a libertine as ever Newton was. I was determined at the time not to read it. I took it up and laid it down several times, without the least inclination to read it. At length, there was something that caught my eye and drew my attention, and I resolved to read it. I was very much pleased with it, for I never read the experience of a man that came so near to my own; and I trust that the reading of it the second time, has caused me for ever to abandon all infidel notions. I hope I have been brought, in some measure, so see the evil of sin, though I often fear I am deceiving myself, with the name of being alive, while I am yet dead, though I hope I shall be enabled, by the grace of God, to live a life devoted to His service. I want you, if you will be so kind, to write to me as soon as you can, and give me what you consider to be the experience of some of the weak and doubting followers of the Lamb."

in which they are presented in this new memoir are very judicious and happy.

After he commenced his wandering life, Providence often interposed in a most remarkable manner for his preservation.

On one occasion, he was very near losing his life. Though not addicted to intemperance himself, he used sometimes to promote it in others for his amusement, and even join in it. On the occasion referred to, while lying on the coast of Africa, he proposed, one evening, to the sailors, to have a drinking-bout, for which he supplied the liquor, and a party of four or five, including himself, sat down upon deck to see who could hold out longest in drinking gin and rum alternately. A large sea-shell supplied the place of a glass. He began, and gave the first toast, which was an imprecation against the one who should start first. This proved to be himself. His brain was soon fired; he arose, and danced about the deck like a madman; and while he was thus diverting his companions, his hat went overboard. By the light of the moon, he saw the ship's boat, and eagerly threw himself over the side to get into her, that he might recover his hat. But his sight had deceived him; for the boat was not within his reach, as he thought, but at some distance from the ship's side. He was, however, half overboard, and would the next moment have plunged into the water, when some one caught hold of his clothes behind, and pulled him back. Thus he narrowly escaped drowning, for he could not swim, even when sober; the tide ran very strong, and all the ship's crew, except his drunken companions, were asleep.

At another time, he was exposed to great danger in an expedition he made into the woods, in search of a buffalo, which had been shot. He had undertaken to conduct a party to the spot, but missed the way. After wandering about a long time, night came on, and they were in great danger from the wild beasts which abound in that country. But after spending a most uncomfortable night, they got back to their vessel unhurt, though suffering greatly from fear and fatigue.

At length, their business being finished, they left the coast of Africa, to return to England, about the beginning of January 1748. The voyage, as far as the banks of Newfoundland, was without any particular incident. On these banks they remained a short time, to fish for cod, principally for diversion, and left this place on the first of March, with a severe gale of wind from the west, which carried them fast homewards. By this time, the ship which had been a long time from port, was a good deal out of repair; the sails and cordage were much worn, and altogether, she was unfit to support stormy weather. In this situation, they encountered a violent tempest on the tenth of the same month.

That night, Newton went to bed, with his usual security; but was awakened from a sound sleep, by the force of a violent sea, which broke on board the ship, so that the water forced its way below, into the cabin where he lay. This alarm was followed by a cry from the deck that the ship was sinking. As soon as he could recover himself, he attempted to go upon deck, but was met in the stairway by the captain, who desired him to bring a knife with him. While he returned for the knife, another person went up in his place, and was instantly washed overboard. They had no leisure to lament him, nor did they expect to survive him long, for the ship was found to be fast filling with water. The sea had torn away the timbers on one side, and she was already a mere wreck. They had immediate recourse to the pumps, but the water gained fast upon them. Some were set to bailing in another part of the vessel; but there were only eleven or twelve to sustain this service; and, notwithstanding all they could do, the ship was nearly full of water. Had it

been a common cargo, she must then have sunk; but there was a great quantity of bees wax and wood on board, which, being lighter than the water, kept the vessel up, and she, therefore, continued afloat: so that they could employ some means for their safety, which succeeded beyond their hope. In about an hour's time, the day began to dawn, and the wind abated. The crew then employed most of their clothes and bedding to stop the leaks; nailing over them pieces of boards, and at last, they found, to their great joy, that the water began to diminish.

In the beginning of this hurry, Newton was little affected: he pumped hard, and endeavoured to animate himself, and his companions. He told one of them, that, after a few days, this distress would do to talk of, over a glass of wine; but the man replied, in tears, "no, it is too late now." At one time, after making some arrangement, he said, almost without meaning, "If this will not do, the Lord have mercy upon us." Immediately, this ejaculation, the first of the kind he had uttered for years, struck him forcibly; and he asked himself, "what mercy could there be for him?" But he could not then follow up the reflection: he was obliged to return to the pump, and continue there till noon, lashed fast with ropes, that he might not be washed away by the waves, which were constantly breaking over him.

The whole day they continued in great peril, and had to keep the pumps constantly going; so that all the crew were nearly exhausted. But towards evening the ship was freed from water, and there arose a gleam of hope. The wind was now moderate, and fair; they were moving towards their port, and they began to recover from their consternation, though still in a very alarming situation. They found, that the water having floated all moveable things in the hold, all the casks of provisions had been beaten to pieces by the violent motion of the ship. The poultry and other live stock had been washed overboard, and all the provisions they had saved, except the fish they had caught on the banks, would scarcely support them a week on short allowance. The sails, too, were mostly blown away, so that they advanced but slowly, even when the wind was fair: and they were yet more than three hundred miles from land; so that they had still great cause for fear.

Things continued thus for four or five days, when they were awakened one morning by the joyful cry of the watch on deck, of "land ho! land ho!" They were all soon aroused. It was just day-break; the dawning was uncommonly beautiful, and they were presented with a most gladdening prospect. It seemed a mountainous coast about twenty miles off, terminating in a cape; and, a little further, two or three small islands, or hummocks, as if just rising out of the water. The appearance and position seemed exactly answering to their hopes; resembling the north-west extremity of Ireland, for which they were steering. They congratulated each other, in full confidence, that, if the wind continued fair, they should soon be in safety, and plenty: and in this belief, they drank what little brandy they had left, and ate up the residue of their bread. But while they were thus rejoicing, the mate said, in a grave tone, "he wished it might prove land at last." If one of the common sailors had said this, he would probably have been beaten for raising such an unreasonable doubt. It brought on, however, warm debates whether it was land or not; which were soon decided without any doubt in the negative; for the day was advancing fast, and in a little time one of the fancied islands began to grow red from the approach of the sun, which soon arose just under it. They were then convinced they had been too prodigal of their bread; the supposed land was nothing but clouds, and in half an hour more, the whole appearance was dissipated.

This was a sad disappointment. However, they comforted themselves, that though they could not yet see land, they soon would; the wind hitherto continuing favourable. But in this also they were disappointed. That very

day the fair wind subsided, and the next day, the gales sprung up from the opposite direction; and continued so for more than a fortnight afterwards. Besides, the ship was so wrecked, that they sailed to great disadvantage, and were driven far out of the course.

Provisions now began to fall very short, so that, though there was plenty of water, half a salted cod was a day's allowance for twelve people: they had no bread, and scarcely any clothes; which they felt the more as the weather was very cold. It required incessant labour at the pumps to keep the ship afloat; and one of their number sunk under the fatigue. But, after remaining in this condition, till they almost gave up all hope, they, at last, saw land; and, on the eighth of April, just four weeks after the storm which injured the vessel so much, they entered Lough Swilly, a port in the north of Ireland, with the last of their provisions boiling in the pot, and in such a shattered condition, that they must, in all human probability, have perished, had they encountered the gale, which began to blow about two hours after they were in port.

This was a most important era in Newton's life. It was in the midst of these scenes of danger and privation, that he was brought to serious reflection upon his past life; and a thorough change was wrought in his character. In his account of himself, at this time, he says, "I had many outward hardships to struggle with. The straits of hunger, cold, weariness, and the fears of sinking, and starving, I shared in common with others; but besides these, I felt a heart-bitterness, which was properly my own; no one on board, but myself, being impressed with any sense of the hand of God in our danger and deliverance, at least not awakened to any concern for their souls. No temporal dispensations can reach the heart, unless the Lord himself applies them. My companions in danger were either quite unaffected, or soon forgot it all; but it was not so with me: not that I was any wiser or better than they, but because the Lord was pleased to vouchsafe me peculiar mercy, otherwise I was the most unlikely person in the ship to receive an impression, having been often before quite stupid and hardened in the very face of great dangers, and always to this time had hardened my neck still more and more after every reproof. I can see no reason why the Lord singled me out for mercy, but this, 'that so it seemed good to him;' unless it was to show, by one astonishing instance, that with him 'nothing is impossible.'

"There were no persons on board to whom I could open myself with freedom, concerning the state of my soul, none from whom I could ask advice. As to books, I had a New Testament, Stanhope, already mentioned, and a volume of bishop Beveridge's sermons, one of which, upon our Lord's passion, affected me much. In perusing the New Testament, I was struck with several passages, particularly that of the fig-tree, Luke xiii. The case of St. Paul, 1 Tim. i., but particularly the prodigal, Luke xv., a case, I thought, that had never been so nearly exemplified, as by myself; and then the goodness of the father in receiving, nay, in running to meet such a son, and this intended only to illustrate the Lord's goodness to returning sinners,—this gained upon me. I continued much in prayer; I saw that the Lord had interposed so far to save me, and I hoped he would do more. The outward circumstances helped in this place to make me still more serious and earnest in crying to him, who alone could relieve me; and sometimes I thought I could be content to die, even for want of food, so I might but die a believer. Thus far I was answered, that before we arrived in Ireland, I had a satisfactory evidence in my own mind of the truth of the gospel, as considered in itself, and its exact suitableness to answer all my needs. I saw that, by the way there pointed out, God might declare, not his mercy only, but his justice also, in the pardon of sin, on the account of the obedience and sufferings of Jesus Christ. My judgment, at that time, embraced the sublime doctrine of 'God

manifest in the flesh, reconciling the world to himself.' I had no idea of those systems which allow the Saviour no higher honour than that of an upper servant, or, at the most, a demigod. I stood in need of an Almighty Saviour, and such a one I found described in the New Testament. Thus far, the Lord had wrought a marvellous thing: I was no longer an infidel; I heartily renounced my former profaneness, and I had taken up some right notions, was seriously disposed, and sincerely touched with a sense of the undeserved mercy I had received, in being brought safe through so many dangers. I was sorry for my mis-spent life, and purposed an immediate reformation: I was quite freed from the habit of swearing, which seemed to have been deeply rooted in me, as a second nature. Thus, to all appearance, I was a new man."

While the ship was refitting at Lough Swilly, Newton went to Londonderry; which is on the coast of Ireland nearest to England. He was now a serious professor of religion; attended strictly to all his religious duties, and embraced the first opportunity of making a public profession of his faith.

While in Ireland, an incident occurred, which made him feel how much we may be in danger, when we think ourselves most secure. He went out shooting with the mayor of the city, and some other gentlemen; and while he was climbing up a steep bank, and pulling his gun up after him, it went off, so near his face, as to carry away a part of his hat. "Thus," he says, "when we think ourselves in the greatest safety, we are no less exposed to danger than when all the elements seem conspiring to destroy us. The divine providence which is sufficient to deliver us in our utmost need, is equally necessary to our preservation in the most peaceful situation."

It is well known that Newton was engaged in the slave-trade. On this subject we have a very interesting chapter, a part of which we shall transcribe as a very fair specimen of the whole volume.

The efforts of Clarkson and Wilberforce had not, then, been exerted to direct public attention to the shocking barbarities of this vile traffic. Public sentiment was in its favour, and men of the highest character were engaged in it; and so much are men blinded by interest, that it was many years before the people of England could be convinced of its atrocity; and still longer, before the government could be prevailed on to abolish it.

Educated with such impressions, we are not to wonder, that Newton engaged in this business without scruple. It was accounted a very genteel employment, and was generally a profitable one; though it did not prove so to him. He felt his situation, as a jailer, unpleasant; and was, sometimes, shocked with an employment that was perpetually conversant with chains, bolts, and shackles; but during all the time he was engaged in the slave-trade, he never had the least doubt of its lawfulness.

In a letter to his wife, dated Mana, (on the coast of Africa,) January 26, 1753, he says, "Though to be absent from you is the chief part of my trial, it is not the whole. In this unhappy country I am in the midst of scenes, not only inferior, but opposite, to those which are inseparable from your company. But from being among a people who are so far from possessing such mercies as I am favoured with, that they are unable to form a conception of them, I may learn a lesson of gratitude; since the least pleasing part of my life is such, as still to leave me room to pity millions of my fellow-creatures. The three greatest blessings of which human nature is capable, are, undoubtedly, religion, liberty, and love. In each of these, how highly has God distinguished me! But here are whole nations around me, whose languages are entirely different from each other, yet I believe they all agree in this, that

they have no words among them expressive of these engaging ideas: from whence I infer, that the ideas themselves have no place in their minds. And as there is no medium between light and darkness, these poor creatures are not only strangers to the advantages which I enjoy, but are plunged in all the contrary evils. Instead of the present blessings, and bright future prospects of Christianity, they are deceived and harassed by necromancy, magic, and all the train of superstitions that fear, combined with ignorance, can produce in the human mind. The only liberty of which they have any notion, is an exemption from being sold; and even from this very few are perfectly secure, that it shall not, some time or other, be their lot: for it often happens, that the man who sells another on board a ship, is himself bought and sold, in the same manner, and perhaps in the same vessel, before the week is ended."

It is, however, but justice to his character to add, that his sentiments on this subject were altogether changed; and when publishing the above letter, in the latter part of his life, he annexed to it the following note.

"The reader may perhaps wonder, as I now do myself, that knowing the state of this vile traffic to be as I have here described, and abounding with enormities which I have not mentioned, I did not, at the time, start with horror at my own employment, as an agent in promoting it. Custom, example, and interest, had blinded my eyes. I did it ignorantly; for I am sure, had I thought of the slave-trade then, as I have thought of it since, no considerations would have induced me to continue in it. Though my religious views were not very clear, my conscience was very tender, and I durst not have displeased God by acting against the light of my mind. Indeed, a slave-ship, while upon the coast, is exposed to such innumerable and continual dangers, that I was often then, and still am, astonished that any one, much more so many, should leave the coast in safety. I was then favoured with an uncommon degree of dependence upon the providence of God, which supported me; but this confidence must have failed in a moment, and I should have been overwhelmed with distress and terror if I had known or even suspected that I was acting wrong. I felt the disagreeableness of the business very strongly. The office of a jailer, and the restraints under which I was forced to keep my prisoners, were not suitable to my feelings; but I considered it as the line of life which God in his providence had allotted me, and as a cross which I ought to bear with patience and thankfulness, till he should be pleased to deliver me from it. Till then, I only thought myself bound to treat the slaves under my care with gentleness, and to consult their ease and convenience, as far as was consistent with the safety of the whole family, of whites and blacks, on board my ship."

How gratifying to the friends of humanity, to know that this change of sentiment has become universal; and that the iniquitous traffic in human flesh, is now regarded with the horror it deserves! After many years of incessant exertion, the friends of abolition succeeded in England; and, as soon as permitted by the Constitution, the congress of the United States forbade the prosecution of the slave-trade, under very severe penalties. But still avarice triumphed; and notwithstanding the law declares it piracy, and punishes all concerned in it with death, men have been found, bold enough, and wicked enough to continue the trade, almost as openly as before. Although forbidden by the laws of most Christian countries, it is supposed that the slave-trade is carried on almost as extensively as ever; and that more than one hundred thousand slaves are still annually taken from the coast of Africa.

Among the many remedies which have been suggested for this evil, the only one which seems likely to produce much effect, is that of planting colonies upon the coast of Africa, for the double purpose of cutting off the slave

dealers from intercourse with the interior, and of instructing the natives in the arts of civilized life.

The English colony at Sierra Leone, though founded with the most benevolent views, failed of its object, from the defects in its organization. The American Colonization Society have attempted one on a different plan, and thus far their efforts have been crowned with success. In 1821 they purchased a tract of land, and laid out a town at the mouth of the Messurado river; the very centre of that region which Newton and his companions visited, for the purpose of procuring slaves. After overcoming the difficulties necessarily incident to the first settlement in such a situation, the colony has been constantly improving in its condition, and is now a flourishing community, comprising two thousand inhabitants, besides the natives who have placed themselves under its protection. The territory of the colony, purchased from the natives, and called Liberia, extends about one hundred and fifty miles along the coast, and this whole district, which was formerly the resort of slave dealers, and the scene of the most atrocious cruelties, is now the peaceful abode of freemen. The factories of the slave-traders, which abounded there, have been destroyed, and now not one is to be found within the limits of Liberia.

The colonial government, too, by its justice and kindness toward the native tribes, has acquired their respect and confidence; so that many have placed themselves under its protection. Numbers of the native children are sent into the colony to be educated, and a beneficial influence is exerted by the inducements offered to the neighbouring tribes to engage in useful occupations.

A full account of the colony of Liberia, would be inconsistent with the plan of this memoir; but this short digression may serve to direct attention to this interesting subject.

In the Appendix, we have, in addition to the brief account given in the text of the colony of Liberia, a highly interesting letter from Captain W. E. Sherman, captain of the ship which carried the colonists to Liberia in January, 1830.

A few facts which occurred in the latter years of Mr. Newton's life, are related very judiciously; among them are the following.

In thinking of the way in which God had led him, until he was introduced to one of the most important stations in the church in the city of London, he was heard to say,—

“That one of the most ignorant, the most miserable, and the most abandoned of slaves, should be plucked from his forlorn state of exile on the coast of Africa, and at length be appointed minister of the parish of the first magistrate of the first city in the world—that he should there not only testify of such grace, but stand up as a singular instance and monument of it—that he should be enabled to record it in his history, preaching, and writings to the world at large—is a fact I can contemplate with admiration, but never sufficiently estimate.”

A specimen of Mr. Newton's style of preaching is given, and is well worth transcribing.

In the year 1784, Handel's Oratorio of the Messiah was performed in London with great applause, and, for a long time, attracted the attention of the fashionable world. This splendid musical composition is an account of

the advent of the Messiah; commencing with the prophecies relating to him, then giving an account of his birth, sufferings and death; and finally describing the glorious consummation of his undertaking, in the deliverance of his people, and their triumphant entry into heaven after the judgment of the last day: the whole set forth in deeply impressive music, and affording one of the most wonderful exhibitions of the art.

Mr. Newton thought this a good opportunity for directing the attention of his congregation in a particular manner, to the doctrine of the atonement; and he accordingly preached a course of sermons on the principal outlines of the Saviour's character and mediation; adopting the general plan of the Oration, as to the order in which he treated the subject.

The fourth sermon commences with a passage remarkable for its force and originality. The text is from Mal. iii. 1—3, "The Lord, whom ye seek, shall suddenly come to his temple," &c. and the sermon opens thus:—

"Whereunto shall we liken the people of this generation, and to what are they like? I represent to myself a number of persons, of various characters, involved in one common charge of high treason. They are already in a state of confinement, but not yet brought to their trial. The facts, however, are so plain, and the evidence against them so strong and pointed, that there is not the least doubt of their guilt being fully proved, and that nothing but a pardon can preserve them from punishment. In this situation, it should seem their wisdom to avail themselves of every expedient in their power for obtaining mercy. But they are entirely regardless of their danger, and wholly taken up with contriving methods of amusing themselves, that they may pass away the term of their imprisonment with as much cheerfulness as possible. Among other resources, they call in the assistance of music. And amidst a great variety of subjects in this way, they are particularly pleased with one. They choose to make the solemnities of their impending trial, the character of their Judge, the methods of his procedure, and the awful sentence to which they are exposed, the ground-work of a musical entertainment. And, as if they were quite unconcerned in the event, their attention is chiefly fixed upon the skill of the composer, in adapting the style of his music to the very solemn language and subject with which they are trifling. The king, however, out of his great clemency and compassion towards those who have no pity for themselves, prevents them with his goodness. Undesired by them, he sends them a gracious message. He assures them, that he is unwilling they should suffer: he requires, yea, he entreats them to submit. He points out a way in which their confession and submission shall be certainly accepted; and in this way, which he condescends to prescribe, he offers them a free and full pardon. But instead of taking a single step towards a compliance with his goodness, they set his message likewise to music: and this, together with a description of their present state, and of the fearful doom awaiting them, if they continue obstinate, is sung for their diversion; accompanied with the sound of cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of instruments. Surely, if such a case as I have supposed could be found in real life, though I might admire the musical taste of these people, I should commiserate their insensibility!"

The following anecdote is introduced to show how well he remembered the rock whence he was hewn, and the hole of the pit whence he was digged.

"After Mr. Newton was turned of eighty," says his biographer, Mr. Cecil, "some of his friends feared he might continue his public ministrations too long; they marked not only his infirmities in the pulpit, but felt much on account of the decrease of his strength, and of his occasional depressions.

Conversing with him, in January, 1806, on the latter, he observed, that he had experienced nothing which in the least affected the principles he had felt and taught; that his depressions were the natural result of fourscore years; and that, at any age, we can only enjoy that comfort from our principles which God is pleased to send. 'But (replied I) in the article of public preaching, might it not be best to consider your work as done, and stop before you evidently discover you can speak no longer?' 'I cannot stop,' said he, raising his voice; 'What! shall the old African blasphemer stop while he can speak!'"

"Mr. N. declined in this very gradual way, till at length it was painful to ask him a question, or attempt to rouse faculties almost gone; still his friends were anxious to get a word from him; and those friends who survive him will be as anxious to learn the state of his mind in his latest hours. It is quite natural thus to inquire, though it is not important, how such a decided character left this world. I have heard Mr. N. say, when he has heard particular inquiry made about the last expressions of an eminent believer, 'Tell me not how the man died, but how he lived.'"

He was fully aware of his situation, and spoke of his approaching death with perfect composure, and even joyful anticipation, to the great satisfaction of those friends who were near him. He died on the 21st of December, 1807, and was buried in the vault of his church, having left the following injunction, in a letter, for the direction of his executors.

"I propose writing an epitaph for myself, if it may be put up, on a plain marble tablet, near the vestry door, to the following purport:—

JOHN NEWTON, CLERK,
Once an infidel and libertine,
A servant of slaves in Africa,
Was, by the rich mercy of our Lord and Saviour
JESUS CHRIST,
Preserved, restored, pardoned,
And appointed to preach the faith he
Had long laboured to destroy,
Near 16 years at Olney, in Bucks;
And — years in this church.
On February 1, 1750, he married
MARY,
Daughter of the late George Catlett,
Of Chatham, Kent,
He resigned her to the Lord who gave her,
On the 15th of December, 1790.

"And I earnestly desire, that no other monument, and no inscription but to this purport, may be attempted for me."

We can assure our readers, that the *Life of Newton* now presented to them, is worthy of a high place in Sunday School libraries. The former work, though it might be read with pleasure by older persons, had very few attractions in the arrangement or style for children and young persons. This remark applies particularly to the collection of letters at the end, which occupied nearly half the volume. The present compiler has incorporated the substance of the correspondence into a very lively and entertaining narration; and in addition to this, there

are several chapters or passages connecting scenes and enterprises of present interest, with those which the biography suggests.

Three new engravings have been prepared for the work; one is a view of part of Regent's town, in the colony of Sierra Leone; the second, a view of Monrovia and the surrounding country; and the third illustrates the scene on board the ship, just now described, where Mr. N.'s life was preserved by his being sent back to get a knife. These, together with the engraved portrait of Mr. Newton, which forms the frontispiece, afford a full share of illustration.

The friends of *Sunday Schools* are under great obligation to gentlemen of leisure and education, who are willing to contribute to the promotion of the good cause, in a manner so useful and acceptable, as by the preparation of improving and entertaining books for our libraries.

ART. V.—A POCKET DICTIONARY OF THE HOLY BIBLE, containing a *Historical and Geographical Account of the Persons and Places mentioned in the Old and New Testaments: and also a description of other objects, Natural, Artificial, Civil, Religious, and Military; together with a copious reference to Texts of Scripture, under each important word.* By the Rev. Archibald Alexander, D. D.—pp. 546. Revised by the Committee of Publication of the American Sunday School Union. Prices—Fine copies, in leather, \$1, ten copies 55 cents, fifty copies 50 cents—in muslin 62½ cents.

NECESSITY has been called the mother of invention, and perhaps the truth of the proverb has been seldom more strikingly illustrated than during the last three or four years of our Sunday School history.

It would scarcely be deemed possible, that the advantages of a system of selected lessons, like the Union Questions, which now seems so obvious, should have been so long undiscovered,—that the idea of a Sunday School library should not have occurred earlier to some ingenious and observing mind,—and that so many years elapsed before something very much like a Bible Dictionary was seen to be indispensable. But the necessity being felt, and the thing once proposed, and actually to be had, the Union Questions are demanded almost as fast as they can be supplied; a library has become the universal companion of the Sunday School, and the call for a Bible Dictionary is altogether unexpected, if not unprecedented.

We feel bound to give the readers of our Magazine some facts in relation to this publication of ours; not only because it is one of the most voluminous and expensive works we have published, but because there are some circumstances connect-

ed with it which require explanation, and other circumstances which we are sure will interest the friends of the society.

A few copies of an English publication were in circulation in this country, under the title of "The Diamond Pocket Dictionary of the Holy Bible, containing an Historical and Geographical Account of the Persons and Places, and an Explanation of the various Terms, Doctrines, Laws, Precepts, Ordinances, Institutions, and Figures in the Sacred Oracles. Selected and arranged from Calmet, Brown, Newton, Hurd, &c. by Rev. William Gurney, A. M., Rector, &c." Two or three copies of this were obtained at a high price, and brought from London by a Sunday School teacher in Boston; and one individual has told us, that he gave \$1 83 for a single copy, in common binding.

The publication was at length placed in the hands of a distinguished theological scholar, with a view to its correction and improvement, but the labour seemed so vast as to deter him from any attempt to execute it.

The editorial services of *Dr. Alexander*, whose character and pursuits are such as eminently qualify him for such a task, were ultimately engaged, and as the preparation of the book had been very long delayed, and the demand for its publication became very urgent, the first edition was issued under many disadvantages.

It did not long remain on hand, however, but was taken up with the most encouraging promptness. Some few objectionable passages, which had escaped notice, were modified before the second edition passed through the press; still, such has been the steady and unceasing demand for the Dictionary, from the very first moment that it reached our counter, that we have been compelled to improve it very much after the manner in which steamboats are repaired. It is well known, that, in the busy season, they sometimes are compelled even to take a carpenter on board for the voyage, in order to secure his services; but in the passage of our stereotype plates through the press, there is no accommodation of this sort to be enjoyed.

When the work left the hands of its editor, it was accompanied with a short preface, in which the whole history of it was very modestly and simply told, and we have been surprised to find how illiberally and ungenerously this preface has been entirely overlooked, and its author has been regarded and treated as if he was responsible for every fault and defect. Read his own language on the subject:—

The *American Sunday School Union*, whose great object is to promote an acquaintance with the Bible, have desired for some time to furnish a concise book of reference of this description; and a copy of Gurney's Dictionary of the Bible being obtained by the Committee of Publication, they requested

the subscriber to prepare it for this purpose. On examination of the volume, he found it to be only an abridgment of *Brown's Dictionary of the Bible*, which has been long in the hands of the Christian public. Taking the original work, therefore, as his guide, and availing himself of aid from various sources, particularly *Mansford's Scripture Gazetteer*, and *Harris's Natural History of the Bible*, he has endeavoured to improve the work, and render it more suitable for the end contemplated by the society. With this view, a large number of **WORDS**, with their explanations, have been entirely omitted, while in other cases the article has been written over again, or greatly modified by the addition of new paragraphs.

In every instance the expunged matter has been deemed superfluous, irrelevant, or erroneous; and it is believed that the additions will be found more accordant with the present improved state of geographical, philosophical, and chemical knowledge, than what was contained in the original book.

The theological opinions have been left untouched.—The doctrinal sentiments expressed, it is believed, are purely evangelical; and seldom will the humble Christian meet with any thing which will not accord with his own views and feelings. The characteristic of the style is plainness—certainly it has no claim to elegance, which our author never studied in any of his writings.

Notwithstanding the avowal of the editor, that in the preparation of the work he had used *Brown* as his guide, and that he left theological opinions untouched; and notwithstanding the catholic admonition, that though the sentiments might not in every instance accord precisely with the views and feelings of the humble Christian, they were believed to be in every essential point purely evangelical; it has been objected, that, in two articles, something had been inadvertently admitted which was considered offensive. The moment this objection was lisped, every shadow of foundation for it was removed; nothing of the kind appeared after the first edition was printed, and it is believed, that, in one instance at least, an objector, on this very ground, had the corrected edition before him, but used the first edition for the sake of sustaining his point!

Let us have fair, liberal criticism, or rather as a Christian association, seeking the highest interests of the Christian community—let Christians govern their deportment towards us by the Christian rule—let them come or write, and tell us our fault *between us and them alone*; and if we do not hear them, let them spread the knowledge of it just so much further as the establishment of truth requires it to be spread; and if, after all, we persist in error, let those who are supposed to love the cause and to sustain it, be told of our pertinacity; and if we are deaf to their remonstrances, then (though here we leave the Christian rule) let them publish it in newspapers and magazines—let Gath and Askelon hear it, and let the daughters of Philistia be made to rejoice.

It has been objected to the work, that it contains words which a common dictionary of the English language defines. If this is really an objection, it can only refer to the earlier editions

of it, for though the work was stereotyped, it has been no obstacle to corrections and improvements. But is it true, that words are to be found in any copy of ours "with a simple definition, and without furnishing a single idea, not equally as well given in our ordinary school dictionaries?"

The words which have been cited as of this class are, *afar*, *affect*, *affinity*, *affirm*, *afflict*, *affrighted*, *afresh*, and *after*. Let us see how they stand.

Bible Dictionary.

AFAR; (1.) At a great distance of time or place, John viii. 56. Jer. xxxi. 10. (2.) Apparently estranged in affection, indisposed and unready to help, Ps. xxxviii. 11. and x. 1. (3.) Not members of the church, nor in a state of friendship and fellowship with God, Eph. ii. 17.

AFFECT; to stir up, influence, Lam. iii. 51. Men's *affections* are their desires and inclinations; such as love, fear, care, joy, delight, &c. Col. iii. 1, 2.

AFFINITY, a relation between persons and families constituted by *marriage*. Solomon *made affinity with Pharaoh*, by espousing his daughter, 1 Kings iii. 1. Jehoshaphat *joined in affinity* with Ahab, when he took his sister Athaliah to be the wife of his son Jehoram. 2 Ch. xviii. 1.

AFFIRM; (1.) To maintain the truth of an opinion or report, Acts xxv. 19. (2.) To teach, 1 Tim. i. 7.

AFFLICT; to distress, vex, pain, Gen. xv. 13. *Affliction* denotes all manner of distress, oppression, persecution, Job v. 6. Exod. iii. 7. Mark iv. 17. When laid on reprobates, it is proper *punishment*, as it springs from God's wrath, and tends to their hurt, Nah. i. 9.

AFFRIGHTED, *afraid*, filled with fear, terror, and dread, Luke xxiv. 37.

AFRESH; anew; another time, Heb. vi. 6.

AFTER, (1.) Behind, Job xxx. 5. (2.) Later in time; at the end of, Gen. xxxviii. 24. (3.) According to the direction and influence, Isa. xi. 3. Rom. viii. 1, 4, 13. To *inquire after*; *go after*; *walk after*; *follow after*; is to search; imitate; seek for; serve, worship, Gen. xviii. 12. Job x. 6. Deut. vi. 14. Hos. xi. 10.

Walker's Dictionary.

AFAR, at a great distance.

AFFECT, to act upon; to move the passions; to aim at.

AFFINITY, relation by marriage; connexion with.

AFFIRM, to declare; to assert confidently.

AFFLICT, to put to pain; to grieve; to torment.

AFFRIGHTED, (*no such word.*)

AFRESH, anew; again.

AFTER, following in place; in pursuit of; in imitation of; in succeeding time; following another.

We are willing to submit to the intelligent, candid reader, whether the definitions of the Bible Dictionary would not better serve the purposes of the Sunday School teacher, than those of the common dictionary; and though we have, in subsequent editions, stricken out perhaps hundreds of such words to make room for those which were comparatively more important, there is still scarcely one of them which we should not think it important to retain, were it not for swelling the work to an inconvenient size, or enhancing the cost to such a degree as to place it beyond the reach of many for whose aid it is particularly designed. There are not words enough to occupy a single page, which would be rejected on the ground that a common school dictionary furnished the idea equally as well; and this is the principle or substance of the objection.

Another not less groundless objection, which has been urged to our work, is, that it has so much of the Bible narrative, a little dilated and condensed, but which those who have the Scriptures in their hands do not desire. This supposed error has been, by one objector at least, attributed to the fact, that most large dictionaries of the Bible, and Brown's among the rest, seem to have been based on that of *Calmet*, which was published a century ago, and in a *Roman Catholic* country, where the Bible itself was not generally to be had.

We are by no means certain, that *Father Calmet* would agree to this construction of his design. He tells us himself, that in that part of the Dictionary which belongs to history, "we have given the lives of the chief persons as much as possible in the very words of the sacred and original authors, without omitting any considerable circumstance." And what reason does he give? "Because experience hath taught us, that this way of relating things is both the shortest and most certain."

In regard to the objection, on this ground, to our Dictionary, we have searched in vain for a single word against which it would lie, even in form. Taking an article or two at random,—for example—Samuel and Samson on the same page—we have, in a concise form, the leading events in their history with the passages of Scripture in which they are related. A person with the Bible in his hands, and time and inclination to search it, could ascertain perhaps all the facts which the article contains; but it is the Sabbath, and peradventure he is a teacher before his class, and the question occurs (as it might) in a lesson on Heb. xi. 32, "For the time would fail me to tell," &c. Now, he would like to see, at a glance, what were the leading points in the history of these distinguished men. In such a case, the summary of what they did is all that is needed, and our Dictionary furnishes it in the best possible form.

The article *Hebrews* has been pointed out as objectionable for its *prolixity*, and the article *Parable*, for its *brevity*. Now, as to the length of the first named article, we are persuaded that a moment's reflection will convince any unprejudiced mind, that the objection is invalid. It extends through sixteen pages, and embraces a very complete domestic, civil, and ecclesiastical history of the most interesting people that have ever dwelt on the face of the earth. There is not to be found in any form, to our knowledge, unless in one or more volumes, the same information; and those very facts in their history, which a Sunday School teacher would spend days and perhaps weeks in collecting and arranging for use, are here presented to him in such a shape, that half an hour's attention will make him master of the prominent incidents of their history, and the places in Scripture where they are recorded. Neither our own views of propriety, nor the testimony of others, have yet inclined us to regret, that of five hundred and forty-six pages of matter in explanation of Scripture history, sixteen are occupied with the article *Jews or Hebrews*.

As to the article *Parable*, it might, unquestionably, without impropriety, be extended. But we are not inclined to think, that a majority of Sunday School teachers would be willing to take away a page from *Hebrews* to add a line to *parable*. We have seen no article on the word *PARABLE* in any Bible or Theological Dictionary, which we would exchange for our own, if it were necessary to abridge the article *HEBREWS* to admit it.

In the third and subsequent editions of our Dictionary, essential improvements have been made, which we need not particularly specify.

In regard to size and price, a few facts may be of interest to the friends of the society, inasmuch as they show the advantage of our labours.

In instituting a comparison between our book and another, we have no reference to the respective merits of the two, but simply to the size and price.

A Bible Dictionary is in the market, which contains but 393,708 letters, and sells readily by the quantity at fifty cents per copy. Ours contains 1,437,072 letters, and sells readily by the quantity at 62 cents per copy. If ours was charged at a proportional price, it would not be less than \$1 75 per copy, by the quantity. Considering the design of such a book, and the importance of furnishing the cheapest helps to the teachers and students of the Bible, it cannot be denied, that, in this instance, the American Sunday School Union has done good service to the cause.

As to the merit of the Dictionary published by us, it is not

necessary that we should express any opinion. The rapidity with which several editions have passed off sufficiently shows, that such a Bible Dictionary was wanted, and that ours is approved. But it is due to the society to state, that a vast amount of labour has been expended on this little volume, even since it left the hands of the editor. A multitude of improvements have been suggested by the actual use of the volume, which would not be likely to occur to the most faithful editor; and these have been made from time to time, and will continue to be made so long as they are suggested. The Committee of Publication are determined to make the Dictionary as perfect as human skill can make it, and no labour or expense will be spared until this point is attained; and, at the same time, they intend to keep it within reach of those whose means are most limited, and to reduce it still lower whenever a reduction of price is justifiable.

The dictionary to which we have alluded above, contains not quite one thousand articles, if we omit such as merely refer to some other word. Ours contains (with the same omission) not quite two thousand five hundred, and of these, nearly two hundred are elaborate, original articles.

An examination of some of the articles will best show the character and value of the editorial labour which has been bestowed on this volume. Several hundred might be specified which have been re-written, or essentially modified. As a specimen we select the following:—

HIGH PLACES. Altars, from the earliest times, were erected on hills or lofty mountains. The practice of the Heathen in this respect was doubtless borrowed from the patriarchs. Thus, Noah built an altar on mount Ararat, on his coming out of the ark. Abraham, also, on entering Canaan, built an altar on a hill between Bethel and Ai, Gen. xii. 7, 8. The same patriarch, when commanded to offer up his son, was directed to mount Moriah, where he erected an altar, Gen. xxii; and at the meeting between Laban and Jacob, the latter offered sacrifice on mount Galeed, Gen. xxxi. 54. So when Balak brought Balaam to curse Israel, he led him up to a mountain, called "The High Places of Baal," where he erected his altars, Numb. xxii. xxiii. Such were the *high places* dedicated to idolatrous worship, so often mentioned in the Bible, which were interdicted to the Israelites after God had chosen a particular place for his worship. However, before the erection of the temple, prophets seem to have had the privilege of selecting places of temporary worship, for we find Samuel building an altar and offering sacrifice on a high place, 1 Sam. ix. 12. 19. 25. Gideon also erected an altar to God, and offered sacrifice on the top of a rock, Judg. vi. 25, 26. At Gideon there was a famous high place, to which the tabernacle was removed, and where Solomon sacrificed when God appeared to him, 1 Chron. xvi. 39. xxi. 29. 1 Kings iii. 3, 4. But after the building of the temple, all use of high places was entirely forbidden.

Groves were usually connected with high places, and were also consecrated to religious purposes. This practice, so universal in Pagan worship, seems to have been borrowed from the patriarchs, for we find Abraham plant-

ing a grove in Beer-sheba, and to have "called there on the everlasting God," Gen. xxi. 33. These Groves, among the Heathen, especially among the worshippers of Baal, became scenes of every abomination, and were therefore forbidden to the people of God, Deut. xvi. 21; and the Israelites were directed to destroy all the altars, images, and groves of the Canaanites, wherever found, Exod. xxxiv. 13. Deut. vii. 5. xii. 2, 3. But this injunction seems to have been very partially executed, even after the temple was erected. Asa exerted himself to destroy these monuments of Heathen worship, but did not completely succeed, 2 Chron. xiv. 3. 1 Kings xv. 14. 2 Chron. xvii. 6. xx. Josiah also exerted himself greatly to remove every vestige of idolatrous worship out of the land; but after his death, it may be presumed, "the groves and high places were restored." It is often mentioned, that when a certain king did that which was right, &c. "yet the high places were not taken away," 2 Kings xv. 3, 4. xvi. 3, 4. 2 Chron. xxviii. 2, 3, 4.

Locusts, flying insects, most destructive to the fruits of the ground, particularly vines, and the corn after it is in the ear; they are of divers kinds; are very fruitful, and go forth by bands. The great green locusts, with a sword-formed tail, are near two inches long, and about the thickness of a man's finger. The common great brown locust, is about three inches in length; has two *antennæ*, or feelers, about an inch in length; the head and horns are brown, the mouth and inside of the legs bluish; the upper part of the body and outer wings brown; the back has a sort of shield of a greenish hue; the under wings are nearly transparent, but are slightly tinged with light brown and green. The general form and aspect of the animal is like the grasshopper. Locusts were one of the dreadful plagues inflicted on Egypt, when Pharaoh refused to dismiss the Israelites from his service: and throughout the Scriptures, are mentioned as instruments of God's judgments against Israel for their sins. When their armies go forth, they always follow a leader, whose motions they carefully observe. They frequently migrate in incredible multitudes from one country to another; and wherever they approach, the air is darkened by them, and the noise of their wings is like distant thunder. These flights occur usually in the end of March, or first of April. Wherever they alight, every green thing is consumed. Of locusts there were various species, for which the Hebrews had distinct appellations; some of which were allowed, by the Levitical law, to be eaten; and it is a fact that locusts are still eaten, and counted a delicacy, in several parts of Arabia and Persia. John the Baptist also lived on locusts and wild honey, while he remained in the wilderness, Lev. xi. 20. 22. Matth. iii. 4. Locusts have often been the cause of pestilence, when after being drowned in the seas, they have been cast on the land; for, in such cases, the whole air is filled with their stench. Many facts have been related by travellers and historians of veracity, to show the immensity of the numbers of locusts which have been observed to pass over some countries. In 873, in Germany, clouds of locusts came from the east, and continued to darken the air for two months; and in one hour would consume every green thing on a hundred acres of land; and when driven back into the sea by the wind, they occasioned a dreadful pestilence. Even the Heathen viewed the locusts as a dreadful judgment from heaven. Pliny says, "This plague is considered a manifestation of the wrath of the gods; by their number they darken the sun, and the nations view them with anxious surprise; their strength is unfailing, so that they cross oceans and pervade immense tracts of land. They cover the harvest with a dreadful cloud; their very touch destroying the fruits of the earth, and their bite utterly consuming every thing." The celebrated traveller Volney, undesignedly illustrates the sacred Scriptures in relation to this plague, as he does respecting many other things: "Syria, as Egypt and Persia," says he, "and almost all the south of Asia, is subject to a calamity not less dreadful than that of volcanoes

and earthquakes, I have mentioned; I mean those clouds of locusts so often mentioned by travellers. The quantity of these insects is incredible to all who have not themselves witnessed their astonishing numbers. The whole earth is covered with them for the space of several leagues. The noise they make in browsing on the trees may be heard at a great distance. The Tartars themselves are less destructive than these little animals. One would imagine that fire had followed their progress. Wherever their myriads spread, the verdure of the country disappears: trees and plants, stripped of their leaves, give the appearance of winter to the spring. When clouds of them take their flight, the heavens are literally obscured by them." Judg. vi. 5. Lev. xi. 22. Jer. xlv. 23. Ex. x. 14—19. Joel i. 4. Rev. ix. 3. 11. Psal. cv. 34. 78. 46. Nah. iii. 15. Isa. xxxiii. 4, 5.

OSTRICH, the tallest of all the fowl kind, being seven or eight feet high when it stands erect. The plumage is generally black and white, though it is said to be sometimes grey. The largest feathers, which are commonly at the extremity of the wings and tail, are usually white. Under the wings and on the sides of the thighs, the ostrich is bare. Almost all the feathers of an ostrich are as soft as down, and are no how adapted to flight or defence; consequently, this huge bird is incapable of rising from the ground, by means of its wings, which serve as sails and oars to aid and balance it in its running on the ground. The head and upper part of the neck are covered with a very fine, white, shining hair; and the wings are furnished with spurs of a horny substance, about an inch long; there are two of these on each wing. The bill is short, and shaped something like that of a duck. The eyes resemble those of the human species. The inside toe is the largest, being more than half a foot in length, and nearly the same in breadth. Ostriches are inhabitants of the deserts of Arabia, where they live mostly on vegetables. Their eggs measure about five inches in diameter, and weigh from twelve to fifteen pounds, of which they lay forty or fifty in one nest. It is exceedingly voracious, devouring almost every thing which it can swallow.

The ostrich is particularly described in the book of Job, xxxix. 13—18. The feathers have always been prized to ornament the dress of the warrior, or the lady of fashion. Pliny says, "that they were used in helmets," in his time. A large part of the eggs in the ostrich's nest, are intended for the food of the female during incubation. The ostrich is among the stupidest of animals, but it is endowed with a swiftness of foot which readily leaves most enemies far behind. Often they forsake their nests and abandon their young, before they are able to provide for themselves, which makes them the proper emblem of the want of natural affection. The noise which they make is a lamentable screech, which, in the deserts, is doleful and hideous beyond conception, Lam. iv. 3. Isa. xlii. 21.

RECHABITES, a tribe of Kenites or Midianites, descended from Jonadab, the son of Rechab, from which last they derived their name. Jonadab appears to have been zealous for the pure worship of God, and was associated with Jehu in the destruction of the idolatrous house of Ahab. He established a rule for his posterity, that they should possess neither land nor houses, but should live in tents; and should drink no wine or strong drink. In obedience to this rule, the Rechabites continued a separate but peaceable people, living in tents, and removing from place to place, as circumstances required. When Judea was first invaded by Nebuchadnezzar, they fled to Jerusalem for safety, where it pleased God, by the prophet Jeremiah, to exhibit them to the wicked inhabitants of Jerusalem, as an example of constancy in their obedience to the mandates of an earthly father, 2 Kings x. 15. Jer. xxxv. 2. Judg. i. 16.

Some highly interesting facts are known respecting the present condition of the *Rechabites*. The reader will do well to acquaint himself with their

history—see Judg. i. 16. iv. 11. 1 Sam. xv. 6. 1 Chron. ii. 55. 2 Kings x. 15. Jer. xxxv.

They still dwell in the mountainous tropical country, to the north-east of Medina. They are called *Beni Khaibr*, sons of *Heber*; and their land is called *Khaibr*. They have no intercourse with their brethren, the Jews, who are dispersed over Asia; and are esteemed as *false brethren*, because they observe not the law. These persons cannot accompany a caravan, because their religion permits them not to travel on the Sabbath, yet their country is so surrounded by deserts, that unless in a caravan, it can neither be entered or left safely. (*Niebhur's Travels*, vol. ii. p. 43.)

Mr. Wolfe inquired of a Jew about them, and whether they ever came to Jerusalem; and the Jew proved that they came to that city in the time of Jeremiah, by reading chapter xxxv. This Jew stated, that these persons, who were unquestionably the descendants of the *Rechabites*, are now known to drink no wine; to have neither vineyards, field, nor seed; and to be wandering nomades, dwelling like Arabs in tents, and they have "never wanted a man to stand before the Lord," but have maintained strictly, and constantly, the worship of the true God. (*Wolfe's Journal*, p. 234.)

SAMUEL, the son of Elkanah by Hannah; a child granted in answer to prayer, as the name imports, and devoted to God before he was born. When weaned, he was taken by his mother to Shiloh, and left under the care of Eli, who was then the high-priest. God being displeased with Eli, because he had not restrained the wickedness of his sons, revealed to Samuel, while a child, the judgments which would quickly fall on his house; which he would have concealed from Eli, but he pressed him to reveal the whole matter, which he did. From this time, Samuel had frequent revelations, until it became generally known throughout Israel, that Samuel was indeed a prophet of the Lord. After the death of Eli, the administration of affairs devolved on Samuel, who laboured faithfully to bring about a reformation among the people. In order to which, he solemnly exhorted them to put away all false gods from among them, and to return to the Lord. He next appointed a general congregation of the people at Mizpeh, where he proclaimed a fast; and the people bewailed and mourned for their sins, and instead of drink-offerings of wine, poured out water before the Lord. The Philistines hearing of this assembly, marched to attack them; but while they drew near, Samuel prayed and offered for a burnt-offering a lamb, whereupon God struck the Philistines with consternation, and they fled in the utmost confusion; and the Israelites pursued them, and took from them all the cities which had been wrested from them in times past. To commemorate this event, Samuel set up a stone, which he called *Ebenezer*, *the stone of help*, because there God had helped them. Samuel now made it a practice to take a regular circuit through the land of Israel, that the administration of justice might be brought to every man's door; and in all his judgments he was righteous and impartial, so that none could accuse him of having injured them in the least. But when he grew old, he committed the administration of justice, in part, to his two sons, Jad and Abiah; but these young men were unlike their father, for they perverted justice, taking bribes. Of this the people loudly complained, and made it a pretext for asking to have a king placed over them, like the nations round about. This thing was highly displeasing to the Lord and to his servant Samuel; but, as they persisted in their request, even after being explicitly informed of what oppressions their king would practise, the Lord told Samuel to indulge them in their wish—assuring him, that this conduct of the people was virtually a rejection of the Lord from being their king. Accordingly, Saul was anointed to be king, and Samuel, on resigning his weighty charge, challenged all the assembled people to say, whether he had ever wronged any one of them, or had taken of their property; and they univer-

sally gave testimony to his upright conduct as a judge and as a man. After a solemn exhortation to the people, he retired from the public service; and went and resided at his own house, in Ramah. Samuel seems to have been much attached to Saul; but not long after his accession to the throne, he displeased the prophet very much, by offering a sacrifice himself, because Samuel, who was expected to perform that service, did not make his appearance at the expected time; on this occasion, Samuel sharply reproved Saul, and gave him an intimation that the kingdom would be taken away from him. Many years afterwards, Saul was ordered of the Lord to go and inflict signal punishment on the Amalekites; and to slay every thing which belonged to that wicked nation: but Saul having overcome them, spared Agag their king, and preserved alive, also, the best of the cattle and sheep. On this occasion also Samuel was sent to him, and severely rebuked him for his rebellion; and plainly informed him, that the kingdom was forfeited. After this Samuel never visited Saul any more, but he bitterly grieved on account of his rebellion, until he was reprov'd of the Lord for setting his heart so much on this man, and was sent down to Bethlehem to anoint one of Jesse's sons; and after a trial of the seven eldest, David the youngest was sent for from taking care of the sheep, and was anointed in the midst of his brethren. Samuel then returned to Ramah, where he presided over a school of prophets; that is, a collection of young men, engaged in studying and transcribing the Holy Scriptures, and in cultivating sacred music. Commonly, from among these, were selected the prophets sent to denounce God's judgments to the people. Samuel does not seem to have lived many years after he had anointed David. He was a prophet of great eminence, and had mighty power with God, in prayer; so that he is mentioned by the Lord in company with Moses and Aaron. He wrote off a set of rules to direct the kings in their administration, but this document seems not to be extant, and the Jewish tradition is, that the kings destroyed it that they might rule as they pleased. Samuel wrote the history of David; or at least that part of it which had occurred before his own death. This is contained in the first book of Samuel. He wrote also, as is supposed, the book of Judges, and that of Ruth. He died in a good old age, and was greatly lamented. After his death he seems to have been permitted to return again, or some one in his likeness, to denounce upon Saul his approaching doom, 1 Sam. xvi. 1—13. xix. 18—24. xxv. 1. 1 Sam. x. 25. 1 Chron. xxix. 29. xxvi. 28. 1 Sam. xxviii. 11, 12. 15.

TABOR, a mountain on the borders of Issachar and Naphtali, on the entrance into the great plain of Jezreel; sometimes called the mount of *transfiguration*, because, according to ancient and uncontradicted tradition, it was here that our blessed Lord was transfigured, in the presence of Peter, James, and John. "When his face did shine as the sun, and his raiment was white as the light." "When Moses and Elias appeared unto them talking with him." And when a voice was heard proceeding from a bright cloud which overshadowed him, "This is my beloved Son, in whom I am well pleased, hear ye him."

According to Mr. Buckingham, the figure of this mountain is that of a truncated cone: its height he estimates at no more than 1000 feet, but this is probably too low; from the time spent in ascending, it may be reckoned to be 1400 or 1500 feet above the level of the sea. In its composition it is entirely calcareous. Dr. Richardson describes Tabor, as a dark-looking insulated mountain, of a conical shape, rising like a tower above the surrounding hills. On the summit is a plain about a mile in circumference, where are the remains of an ancient citadel; but to what age it belongs is unknown. The prospect from this spot is one of the finest in all this country: to the south you have a series of hills and mountains reaching entirely to Jerusalem, which is distant 50 miles; to the east the valley of Jordan, and the lake of

Tiberias, which seems as if inclosed in the crater of a volcano: to the north are the plains of Galilee, which are backed by mountains which form a part of Libanus, and which sweep round and terminate the view towards the sea. As this mountain is the highest land between the sea of Galilee and the Jordan, streams which rise on the opposite sides of it flow into both these waters. The distance of Tabor from Nazareth, is only about two leagues to the south-east.

In Judges iv. we read that Barak took a position in this mountain, with 10,000 men: and the river Kishon, mentioned in the same place, rises in Tabor, and runs westward to the great sea.

The article JESUS CHRIST, may also be named as one of pre-eminent value, though no credit is claimed but for conciseness and good arrangement.

These examples will suffice to show the kind and value of the editorial labour bestowed on the volume before us. It may be enough to say, in dismissing the work, that, though it is still imperfect and susceptible of great improvement, there is no work in existence which can be obtained at so little expense, that will afford equal assistance to a teacher or student of the Bible, and those which have been suggested as objections will be found, on examination and use, to be among the chief advantages of the work.

We rejoice in the multiplication of manuals and helps in the study of the Sacred Scriptures, and are disposed to extend to the efforts of others in this good enterprise, all the kindness and courtesy which we ask for ourselves. Personal interest cannot influence us; and we trust it will never influence others to disregard the public advantage, which we seek in the size, price, and character of every book we publish.

ART. VI.—NATURAL HISTORY, *FOR INFANT SCHOOLS, IN A SERIES OF NUMBERS. No. I. *Classes of Animals.* No. II. *The Wild Sheep.* No. III. *The Domestic Sheep.* Each 16 pp. Foolscap, 8vo., beautifully printed, and illustrated with an unusual number of Coloured Engravings, most of which were made expressly for this work. Also, A Series of Large Coloured Cards, (for suspension on the wall,) illustrating the Series of Subjects of Natural History, and each accompanied with a Lesson.

PATTY PARSONS AND THE PLUM-CAKE, With Original Engravings.—pp. 16, Series IX.

THE BUSY BEE, By Mrs. Sherwood, with Original Engravings.—pp. 24, Series VII.

THE SNOW DROP. Re-written and New Engravings.—pp. 36, Series X.

THE PATIENT PASTOR. Re-written and New Engravings.—pp. 16, Series IX.

MEMOIR OF SUSAN B. MARBLE, who died at New Haven, (Conn.) Oct. 4th, 1821, in the fourteenth year of her age.—pp. 24, Series VII.

The publications whose titles are at the head of this article, possess different degrees of merit, but are believed to be all well adapted to the use of Sunday School children. Some of them are peculiarly so.

THE NATURAL HISTORY FOR INFANT SCHOOLS is a series of lessons, prepared with much expense and care; and one of its chief excellencies is the low price at which it can be afforded. It is well known that the great expense has been one of the chief obstacles to the introduction of engraved cards, more generally, into Infant Schools. Unless the expense of future numbers should very unexpectedly exceed that of those already published, the whole series will be afforded (including lesson-book and card,) at about twenty-four cents per number; and they will be so published, that any number may be purchased by the single set, or the lesson-book and the card separately.

We consider the arrangement we have made for the publication of such a series of Infant Lessons, as reducing the price at least one half, when compared with that which the ordinary method of publication would involve.

Those who are interested in this department of education, are particularly invited to examine our new series of lessons, and if they are found suited to the purpose, one of the most easy and direct modes of advancing the cause of Infant School instruction, would be to bring into general adoption an approved mode of communicating it.

Perhaps we have yet to learn how very nearly allied to the skill and ingenuity of inventing instruments of usefulness, are the skill and ingenuity of using them.

PATTY PARSONS AND THE PLUM-CAKE, is a very well written tale, designed to illustrate the danger of *beginning* to sin.

Patty was a happy child, and was sent one day, about a mile, to her grandmother's, with a basket, in which some things had been placed, covered with a nice white towel.

Patty had been brought up in the fear of the Lord, and her conscience was tender; but, as I said before, children are very thoughtless. At first she went skipping along, as happy as the day; sometimes stooping down to pluck a field flower, and sometimes looking at the birds as they fluttered from branch to branch, and warbled their morning song. Patty was not finely dressed, but she was as clean as a new penny, and clean clothes always add much to the comfort of the wearer. Then she had in her basket a plum-cake, some fresh-laid eggs, and a large ball of grey worsted; and she was pleased to think how happy they would make her grandmother.

"The ball of worsted," said she, talking to herself, "will please my grandmother, because she wants it, for I heard her say so; and, besides, she cannot finish the stockings she is knitting without it. Then she is very fond of fresh-laid eggs; and as for the plum-cake, I never saw one look nicer in my life."—Here she removed the towel from one corner of the basket, that she might peep at the cake. It lay very snug on one side of the basket, and had a nice brown crust, speckled all over with currants. One of the currants stood up high above the rest; indeed, it appeared almost ready to fall off the side of the cake. At that moment poor Patty forgot all about the fire, and temptation, and sin, so she picked off the currant, and put it into her mouth.

Patty! Patty! Patty! if you had known how dearly you would have to pay

for that single currant, you would not have taken it for all the plum-cakes in the world.

That one currant was the temptation, the beginning of sin, which she ought to have resisted. When she bit the currant with her front teeth, it was so sweet and pleasant that you will not be surprised to hear that she soon picked off another from the brown crust, as it lay in the basket. She covered over the cake, and tripped along; but in a little time she again drew aside the towel, and picked out a few more currants, until at last she broke off a bit of cake from the corner. Patty was frightened when she had done this, but it was such a little bit that she hoped it would not be noticed. Thus it is, in every sin, that we try to deceive ourselves, and thereby remove every difficulty that stops our way in the downward road that leads to destruction.

The troubles into which poor Patty was led, are then described in a very natural manner.

When Patty put down the basket on the ground, she saw some one at a distance, and was obliged to take it up again; and after she had at last hid the cake in the hedge, there were so many crumbs in the basket, that it became necessary to take out the eggs and the worsted, that the crumbs might be thrown away. In her hurry to replace the eggs, she broke two of them, and the worsted and the white towel were in a sad plight. Every thing seems to go wrong when we do that which is wrong ourselves; and so it was with Patty Parsons; for, in emptying her basket, she found a note for her grandmother, which she did not know of before, and she doubted not that something was said in it about the plum-cake: this quite upset her plan, for now there was no other mode of hiding the thing than by keeping back the note, which she at length determined to do.

These brief extracts show the style and design of the tale.

THE BUSY BEE is certainly one of the happiest efforts of *Mrs. Sherwood*, in the service of children. It presents two opposite characters, under circumstances which accord, throughout, with the circumstances under which children's characters are usually developed. The author comes into the child's world, and gives us one of the best examples of moral discipline we have ever seen, together with its salutary results.

The efforts made to correct Fanny's bad habits, and their inefficacy, are described. At length the lady resorted to the following expedient:—

One afternoon, at tea, she said to the little girls, "To-morrow will be my birth day, and I mean to give you a feast, in which I intend to consult the taste of each of you."

The little girls said they were very glad to hear it, and the lady told them to come the next evening into her dressing-room, where she said the feast would be set out.

When Fanny and Jane came, at the hour which the lady had fixed upon, to the dressing-room, they found their mother sitting reading by the fire, and two little round tables were placed in the middle of the room. One of these tables was covered with a neat white napkin and a little dessert set out upon it in doll's dishes, made of white china with blue edges. There were four little dishes on the table: one contained an orange, another a few yellow apples, another a roasted apple, and a fourth a few biscuits; and in the middle

was a little covered china cup, made in the shape of a bee-hive, which contained honey in the honey-comb.

The little girls had scarcely time to examine this table, so neatly laid out, before their eyes were caught by the other table, which was set out in a manner so strange, that they stood still with surprise, and were not able to move. This second table was covered with straw instead of a table cloth, and instead of dishes, there was a great empty wooden bowl.

The lady got up, when the two little girls came in, and, drawing her chair between the two tables, she said, "Come, Fanny; come, Jane; come and enjoy yourselves. I have been trying to make a feast suitable to the tastes of each of you." She then pointed to the table neatly set out with china and fine linen, and invited Jane to seat herself at it, and directed Fanny to place herself by the other table.

The little girls did as they were bid; but they were so surprised, that neither of them could speak one word.

"And now," said the lady, as soon as they were seated, "I will divide the feast." So saying, she began to peel the oranges, pare the apples, take the roasted apple out of its skin, and pour the honey from the comb. And as she went on doing these things, she threw the rind of the orange, the parings of the apple, and the other refuse of the feast, into the wooden bowl, while she placed the best parts again on the dishes, before Jane. When all this was done, she invited the children to begin to eat.

The lady was obliged to repeat her invitation, two or three times before the children moved: at last Jane, looking at Fanny, said, "What shall I send you, Fanny?"

"Not any thing from your table," answered the lady, "She has got her share served up in a manner which she cannot but like; so, pray, do not trouble yourself about her, but begin to eat and enjoy yourself."

The tears came into Jane's eyes, when she heard these words, and Fanny looked very red, and, at last, broke out into a violent fit of crying.

"What do you cry for?" said the lady. "I know that you heartily love, and have for a long time sought after every thing that is hateful, filthy, and bad; and, like a pig, you have delighted in wallowing in mire. I, therefore, am resolved to indulge you. As you love what is filthy, you shall enjoy it, and shall be treated like a pig."

Fanny looked very much ashamed; and throwing herself on her knees before her mother, begged her to forgive her, and promised that she would never again seek after wickedness, and delight in it, as she had done.

"Fanny," said the lady, "it is very easy for little girls to make fine promises, and to say, 'I will be good,' and, 'I am sorry I have behaved ill.' But I am not a person who can be satisfied with words, any more than you can be with orange-peel and skins of apples. I must have deeds, not words. Turn away from your sins, and call upon your God to help you to repent of your past evil life. If you do not wish to partake of the portion of dogs, and swine, and unclean creatures in the world to come, you must learn to hate sin in this present world."

The lady then, seeing that Fanny's tears and cries made Jane so uneasy that she could not enjoy her feast, sent Fanny out of the room, saying, "I hope when my birth-day comes again, that I shall have two Busy Bees to eat my honey, instead of one."

I am happy to say, that this day was the beginning of better things to Fanny: for, she at once forsook her evil habits, and, with God's blessing upon her endeavours, and the care of the good lady, she so far overcame her faults, as to be allowed, by the next birth-day, to feast with little Jane.

The cuts of this work are not among the least of its excel-

lencies. The design and engraving are both original, and exceedingly ingenious.

The *SNOW DROP* and the *PATIENT PASTOR*, are much improved, and the latter is entirely new—no part of the original language being retained. In their first form many expressions were entirely unsuited to the capacities of children; and these have been modified, so far as it was practicable. In a different form, with large type, and with new and more appropriate cuts, they fill a very important place in our catalogue.

SUSAN B. MARBLE was an interesting child; and the memoir of her, as it is now published, will be read with interest. The language would be better if it was simplified; but as an exemplification of early piety, it deserves a place in every juvenile library.

ART. VII.—THOUGHTS ON THE MARRIAGE RELATION AND THE DUTIES AND OBLIGATIONS WHICH SPRING FROM THE ORGANIZATION OF FAMILIES.

There is no association on earth so interesting as a FAMILY. The peculiar tenderness of the scenes around the fire-side; the strength and effect of examples there exhibited; the intimacy with which every sentiment there inculcated entwines itself around the heart; and the far-diffused influence which shall go forth from such scenes, all combine to render a family the place to which the eye of a lover of morals, or the church, or the country must be constantly directed. The effect of principles there implanted will ultimately be spread over the face of society on earth, and be prolonged till they form the principles of society in the world of spirits.

Most persons to whom are confided the guardianship and direction of these interesting communities, feel sensible of the magnitude of their charge. Perhaps of all the duties which have been made incumbent on mankind, those which relate to the management of a family, are, according to the views of such as are entrusted with its concerns, most faithfully performed. No good parent will trifle with the welfare of his children. The sentiments which he deems most likely to promote their happiness, he will endeavour to plant in their bosoms. The habits which he supposes will be most likely to secure their future good conduct and respectability, he will endeavour to form. The things which he has conceived to be most important, he will labour to exalt in their imagination. He will faithfully warn them of the evils which his own conscience, or reading, or experience have told him should be avoided. Into the path most illuminated in his own eye, and most certainly con-

ducting to peace, happiness and esteem, according to his own experience, he will endeavour to guide them. The efforts of parents should be to throw the results of their own experience on the opening minds of their children. Their own difference of sentiment, and observation, and experience, therefore, is the measure of the difference of instruction imparted to children, and in no small degree the certain index to the morals of the advancing generation.

It is evident, therefore, that in a great degree, the sentiments which are to live in coming ages, and the habits which are to mark the character of the generations that rise upon the view as we contemplate the future, are already in some measure formed, and are daily receiving definiteness and permanency in the instructions of parents. The thoughts that have come down from former generations, and that have been shaped by the experience of those now living, are to appear in the next age, and form the maxims of conduct, when the voice of present parental instruction shall have died away, and perhaps have been forgotten. Coming generations will be, in a most important sense, a prolongation of the present. Sentiments and principles do not die. The voice of experience, unlike the parent's, from whose lips it comes, will not cease to be heard. That voice, and that experience, perhaps the solitary mementos of a beloved parent, will still live in the consciences and kind remembrances of the little group; and perhaps its accents, reverberating from age to age, shall not be hushed till they are drowned in the crash of a ruined world, and the notes of the trump of the archangel proclaiming the judgment.

As no duties, therefore, probably excite so much anxiety, or are, on the whole, so solicitously engaged in, so none are so important in their ultimate bearing, as those which are performed in the bosom of a family. There is contained the germ of thoughts that are to influence men when the present generation shall have lost their hold on the earth, and may have become witnesses, but cannot be correctors, of the results of their precepts. Here is folded up, like the embryo of the future plant in the seed, the fruits of the church. Here sleeps all that we hope from the learning and the laws of our country and the world. Here—if the movements of our own age be any index of the future—here is fast forming a generation, that is to exert a wider influence on the destinies of mankind, than any generation that the world has known. The powers of the human mind are coming forth in some new and vast development; and in the sacred scene of a family, where the eye of the legislator cannot reach, and the arm of the magistrate has no power, and the instructions even of the pulpit, die away in

indistinct and almost unnoticed echoes, is to be laid the foundation of the world's future greatness. Here is to be commenced the boldest march of intellect. Any well intended influence then, exerted here, will reach farther than the framers of laws, and public promoters of morals can reach, and affects directly the highest interests of mankind. It bespeaks the regard of those who love their country; it challenges the attention of those whose benevolence embraces all mankind.

We design, in the following remarks, to aid in this great duty of family instruction. It is our wish to present a family together as a religious association; and to show how a religious influence may promote its peace, its prosperity and its ultimate blessedness. We have no design of urging any duties, except those which manifestly grow out of the requirements of the Bible. We wish to enter the bosom of *the family*; to sit down by the fire side; to regard the little community as destined soon to surround the altars and sustain the pillars of our country, to occupy the seats of learning, and more than all, to stand together at the bar of a tribunal at which there shall be an eternal union, or an eternal separation.

We shall first speak of the religious character of the marriage relation.

One of the most interesting and momentous of all earthly alliances, is that by marriage. Its high origin, its essential tenderness of feeling, its wide influence on the morals and happiness of communities, claim for it a definite notice in every effort to promote the welfare of families.

The marriage contract is for life. "When a marriage is duly made," says a distinguished Jurist of our own country, "it becomes of perpetual obligation, and cannot be renewed at the pleasure of either or both of the parties. It continues, until dissolved by the death of one of the parties, or by divorce."*

It is not my purpose to enter into a consideration of the rights and duties of husband and wife, in a civil sense. They have been settled by the law of the land; and in all important practical results have become incorporated into the ordinary maxims by which married persons regulate their conduct. My single purpose is to consider the duties which are supposed to grow out of this relation, by the Author and promulgators of Christianity; or to show that there is an intended reference in this relation to the cultivation of piety, and to a preparation for a union far more intimate and tender in another state of being.

* Kent, Commentaries on American Law.

It is quite melancholy to reflect that so few enter into this relation with any reference to religion. Perhaps an apology for this could be attempted to be found in the peculiar nature of the excitement of feeling connected with this union. The glow of youthful passion, the ardour of youthful desire and expectancy, could with difficulty be sobered and chastened to a *religious* contemplation of the marriage connexion. It is felt that it would be somewhat of an unhallowed intrusion to suffer the thoughts to rest even on the pleasures that might result from the union of religious feeling and hopes. It is felt more deeply, that any considerable portion of the required seriousness of religion would be peculiarly inappropriate on an occasion, that custom has pronounced to be one only of bright anticipation and pleasurable emotion. Happiness is anticipated, but it is not the happiness afforded by piety. Prosperity is desired, but it is not the prosperity that grows out of the favour of God. Perhaps sorrows may be foreseen. In some moments of unusual seriousness of feeling, the thoughts may be suffered to rest on the sad fact, that the union, with all its tenderness and love, must be soon severed, and the soul be desolate and alone; but still there is no lofty anticipation of a re-union in a better world; the thoughts do not rise instinctively from this anticipated scene of grief, to the new union of souls and interests which await the righteous.

I do not plead that on an occasion which certainly allows all the peculiar buoyancy of youthful emotion, and in a contract which justifies the highest expectations of future bliss, sadness and melancholy should be drawn in as attendants. It shall not be my office to attempt to throw sadness over the festivities of such an occasion; or to diffuse the coldness and chills of the sepulchre around a scene thus associated with lively hopes and joyous prospects. But surely in a contract that is to hold its steady sway over the soul during the whole earthly existence; in a union that is to be strengthened in perhaps many coming years; in a sort of identity that is to go alike through sorrows and joys, and to thrill with the same pleasure, and to bow down under the same sorrow, it is not unreasonable to demand that the soberness of religious feeling should be suffered to chasten the anticipation; and the hopes of religious peace be suffered to paint the bow of hope on the cloud of future sorrow.

This union has a very evident and obvious connexion with true religion. Christianity has a claim, which it is right that it should assert. Under the mild influence of the gospel only, has the relation been placed on its proper footing. There only has it assumed its just importance. There its duties are faithfully

pointed out, and the necessary restraints are imposed to attain its highest blessings. It is proper that Christianity should assert its claims, for having thus elevated one division of the human family from the condition of brutes, to that of intelligent and loved companions. It has impressed both sexes, wherever it has come, with the consciousness of their immortality, and has sweetened and purified the intercourse of society, with the mild influence of the intelligent and virtuous Christian female. Pagans and Mahometans have alike denied to the female sex the endearments of social life. The belief of the Musselman, which extends its desolating sway over one hundred and twenty millions of the human species, has denied them also the hopes of a better world. Few of the forms of Paganism, now reigning with a sceptre of iron, and rolling its obscene and bloody cars over five hundred millions, give to the female any interest in the duties of religion, or extend to her any promise of existence in any future state of being.

It is difficult to doubt, that a scheme of religion, that has thus elevated the female from a state of low degradation, should be allowed to exert an influence on a union which owes its chief blessings to the virtue and intelligence of her, who might, but for its influence, have been regarded as little better than a brute; and who, in fact, would have been destitute of all the virtue and loveliness that now gives dignity and rational enjoyment to this union.

Religion not only asserts a high claim to regard, for thus elevating the condition of the female sex, and fitting them for the endearments of the marriage relation, but the very origin of the connexion is strictly religious. It is the appointment of God. This early institution of the relation, is proof at once of the benignity of the Parent of the human family; of the high estimate in which he regarded it; and of its designed religious reference. Nothing in that sacred and peaceful residence where man was first placed, spoke in a more attractive form the kindness of the Creator, and nothing could have so much raised man from the loneliness and gloom of a solitary life to the endearments of social enjoyment, to the true dignity of a being capable of thought, and conversation, and counsel, capable of originating and communicating vast conceptions, and of offering homage to the Great Parent of all things. Alone, what are now the highest duties of religion, could not have been performed. The fettered thoughts and swelling emotions, exerted by a sense of the wonders of the new creation, and at the vast movements of Deity, demanded some kindred spirit to whom the burthened bosom might be opened, and who might unite in lofty ascriptions of praise.

It is believed that none can contemplate the origin of this union, without feeling that it had a designed religious reference. Every thing about the habitation of our first parents, contained living proof of the presence and superintending agency of Deity. The varied beauty of paradise was spread out by the Creator. He pencilled the flower; He penned the trees. He painted the landscape; and the fair map of the new creation was filled with living proofs of the benignity of a present Deity. In the newness and freshness of the world's existence, when time had not impressed his mark on any object, it would be impossible not to hear the voice of Deity in the zephyr, not to trace the proofs of intelligence and benignity, as we do in the countenance of a friend, in the rocks and mountains, and streams—in the flowers, the forests, and the sky. Nor could a soul, alive to the proofs of the agency of the Creator, fail to recognise in the gift of a companion, capable of reason, and thought, and conversation, still higher proof that God demanded the homage of his soul, and claimed gratitude and obedience, as the proper expression of the sense of his mercies. With all the elevated feelings which must have risen in the soul of the father of mankind, with all the amazement which must have filled him in the contemplation of the new creation, the *religious character* of this new connexion with the last and fairest of the works of the Almighty, could not but have been forcibly impressed on his soul, nor could it fail to give new pleasure and higher dignity to the union.

Had man remained in Paradise, there could have been no doubt, that it was a relation to be entered into sacredly in the fear of God. That fatal apostacy which has

“Brought death into the world, and all our wo,”

has distorted man's conceptions of purity and truth. Not the least of the sad effects of that departure from primitive uprightness has been the shutting out of all religious design in the marriage relation. For this cause it has come to be regarded as a relation of a nature purely civil; and it is formed less as the result of sober religious reflection, than as the dictate of passion; so that the united pair seek chiefly the joys of earthly friendship, feeling and taste, rather than that which springs from the favour of God, and stretches with new vigour and greenness beyond the corruptions of the tomb.

That the contract has a civil force and obligation is not denied. That the civil power has a right to declare in what mode, and under what circumstances it may be entered into, there can be no doubt. It has not a right, however, to legislate in the circumstances of the dissolution, or to frame laws au-

thorising such dissolution, except in the single case specified by divine authority.* Nor has it a right to regard the contract as exclusively of a civil nature. That it should now be regarded as having a very close connexion with religion, is, I apprehend, clear, from the nature of the union. The fact is, all contracts, though the mode may be prescribed by the civil power, are the offspring of religion, and without religion, would be ropes of sand. Contracts depend on conscience, and oaths, and seals, and witnesses, all which suppose the presence of a Being, who is an observer of the transaction, and who will visit with vengeance the violator. A contract, without the powers of conscience, would bind a man no longer than he thought his interest demanded it. An oath, without a belief in the existence and presiding agency of Deity, is mockery. An engagement, without a belief that he directs the universe, and punishes transgressors, would be utterly powerless. A marriage covenant, therefore, entered into, where conscience and the fear of God have not influenced the parties, and pervade all thier feelings, lacks the essential ingredient of all rightly formed contracts. Without this, the hope of fidelity is at the mercy of the winds and storms of passion. Divest it of all relation to religion, and it will be under the dominion of corrupt feeling and temptation; virtue will become the prey of unprincipled seducers; it will become a mere engagement of momentary passion and interest, the offspring of whim and caprice, and, therefore, likely to be associated only with vindictive passions and jealousies, and interminable war. The French revolution, which has taught some of the most impressive lessons on morals, that the world has ever learned, has fully established this point. In one period of the darkness and gloom which brooded over unhappy France, the marriage contract was, by a formal act, set loose from all religious reference, and, in fact, from all obligation. The consequence was, that all regard for the marriage vow was lost in the general wreck of the morals of that ill-fated country. Paris became the scene of unbridled licentiousness—the putrid head of the putrifying members of the new republic. Six thousand divorces took place in Paris in the space of two years and three months.† Every province in France felt the rupture of the marriage contract; and the corruption flowed through all the ranks of the people, and poisoned the peace of every fire-side. This was the result, where a mighty nation laid a sacrilegious hand on the marriage contract.‡

* St. Matthew.

† Kent's Comm. on American Law. Vol. II. p. 87.

‡ A case has lately been stated, which, we think, occurred in Rochester, (N. Y.) of a most dis-

A question of deep interest, on this subject, has arisen from the association of the Christian religion, in forming the human family into two essentially distinct classes,—those who are affected by it, and come cordially under the influence of the plan of redemption, and those who profess no attachment to the Saviour of sinners. The question is, under what circumstances, and to what extent, alliances, like the marriage contract, are to be formed between these different members of the human family? This question has exclusive reference to the conscience, and should be decided by a clear view of the influence of the marriage union, on the happiness, the character, and the wish to maintain a living regard to the presence and authority of God.

Without maintaining that marriage, under any circumstances, between a believer and an unbeliever, is unlawful, we shall present some considerations, to show that such unions can, with difficulty, be reconciled to the principles of the New Testament, or with a high state of Christian feeling.

The first is, that the principle seems to be fairly stated by the apostle Paul. *Be ye not unequally yoked together with unbelievers.* We are willing to admit, that this rule had no exclusive reference to marriage, or that if it referred to it at all, much of its positiveness might have referred to the state of the primitive church. Still, the *reasons* which he gives for it, are such as have no exclusive reference to the apostolic age. *For, says he, what fellowship hath righteousness with unrighteousness? Or, what communion hath light with darkness? and what concord hath Christ with Belial? Or, what part hath he that believeth with an infidel?* Here, if the prohibition be *not* absolute, yet the reasons urged are such, as to a conscientious mind, must be of great force. How, on the most tender of all earthly subjects, a contract should be formed for life, between a believer and an unbeliever, and *not* be made to form a fellowship of righteousness with unrighteousness, to make a communion of light with darkness, or to produce concord between Christ and Belial, is a problem of most difficult solution. Why the Bible should prohibit such alliances in the minor matters of ordinary interest, in the business of trade, and conversation, and amusement, and permit them in that which is to affect the happiness during the whole life, and probably the doom in eternity, is

treasuring suicide, which is said to have originated in infidelity to the marriage vow. It was well known that a person who was actively employed in the dissemination of dissolute sentiments, on this and all other kindred subjects, made an effort to convert the wife of the suicide to his opinions. The tracts he circulated, ridiculed the marriage vow, and denounced all matrimonial engagements as unnatural restraints, and fidelity to them as an evidence of weakness. The husband was not inclined to embrace the new theory, but the wife was duped, and her folly and sin drove her husband to despair and death. Where upon earth shall we look for a more foul and pestilential wretch, than the man who thus robs society of all that is safe and pure, and plunges a deadly weapon into the very bosom of domestic peace.

one of those questions which can be most easily met, by denying that it is so; and by maintaining that such marriages are a departure from the spirit of the commandment.

But admitting that the Scriptures are wholly silent on the subject, the nature of the contract, it is apprehended, would produce an instinctive shrinking from such an engagement, in one who had just views of its ultimate bearing. It implies, in a more tender sense than any other union, a community of feeling, of interest, and of destiny. Every thing selfish and personal, is supposed to be sunk in the anxiety to promote the united welfare. No union supposes such a perfect amalgamation of kindred spirits—such a complete and changeless identity—such a powerful and ever-living sympathy. Sickness and sorrow are to be borne in unison. Joy is to find its way simultaneously to the united hearts. Disappointment and care are to press down equally the unitedly bending spirits. Hope is to kindle up the same serene expression on the responsive countenances, and to lead the two to the anticipation of the same felicity. Yet here, on the most sacred of all subjects, there can be no unison. On the most tender and sublime of all enjoyments, there can be no identity. Sorrow, such as seizes on a repenting spirit, must be borne without sympathy. Deep seriousness, such as must come over the human soul, when the grave is thought of, and the solemnities of eternity rise, in their dark and awful majesty to view, must pervade but one soul. Hope must irradiate but one countenance; and joy, anticipated when the pleasures and sorrows of this life shall have become alike the record of the past—the remembrance of what *was* in the infancy of being, must animate but one of the united hearts. But one of the spirits, where concord should for ever dwell, goes forth to contemplate the vast scenes of redemption; to survey creation as filled with rich proofs of the ceaseless agency of a kind parent; or, to speak of the emotions of the soul, or the glories of eternal rest, or to utter the language of lofty thanksgiving and praise to Him, who fills creation with his goodness, and confers an immortality of bliss. The spirit of the companion responds to none of these tender feelings: to none of these sublime raptures. It is a stranger alike to the deep melancholy of a heart pierced through with many sorrows in view of sin, and to the spreading joy, when the glories of a Saviour burst with hallowed richness on the soul. The ear is deaf; the eye is dim; the heart is callous. On the far less noble events of time, there is indeed sympathy; but respecting things unseen and eternal, there is, and must be, cheerless and withering indifference. Can such unions be formed, under

a just sense of the high joys and sympathies of a redeemed spirit?

On a thousand objects, there may be, indeed, kindred amiableness and intelligence; but here are these vast themes, dearer than all others to a Christian, in which there is nothing in common. Here are the boundless fields of immortality, which the united hearts must never range. Flowers bloom in the paths of piety, but the united hands cannot be stretched out to gather them—a crown of glory exists in a better world, and sweet music rolls over heaven's plains, but the united eyes are not permitted to survey the glories of that crown; and the sweet strains of celestial song, are not to fall on the common ear. The one is an heir of heaven; the other, an heir of perdition. The one pants for the glories of eternity; the spirit and hopes of the other are never suffered to pass the regions of mortality: and, all aspirations of the soul, and conversations, and desires, pertaining to another world, are unpleasant and heartless themes. Is it any wonder, then, that by common consent, the reference to the future should be dropped? Is it not to be expected that this world should be suffered to occupy all the united thoughts? and that consequently, a most chilling influence should attend the intercourse; and that the hope of heaven should come to be regarded as the last and least of all common considerations?

A final reason, therefore, on this subject, would be the influence of such an union on true piety. If it be said, that such a connexion may bring the unbelieving companion to a respect for religion, and to an ultimate participation in its blessings, I admit that results of that kind have authorised the expectation of such a possible effect. But they have been spots of green in some wild Arabian deserts, surrounded only by desolation. It is not the way which God has prescribed for converting the world. The effort is made on unfair ground. Your exertions are solitary, powerless, and inefficient. There are mighty associations and influences in common, that make a resistless appeal to the bosom of the infidel companion. On all other subjects, you have common feelings and interests. On *them* will be your united conversations and joys. Here, you are alone. The very mention of this subject, unless your companion is possessed of an unusual benignity of disposition, will produce unbroken silence, a forbidding repulsiveness, or a decided reproof. Sad and forlorn hope this, of converting an unbelieving companion. The only well-grounded expectation is, that the infidel will chill the feelings, and lessen the ardour, and silence the voice of the Christian. The language of Christianity then, in regard to such unions, I deem to be prophetic of evil. No alliance so much demands congeniality of sentiment, as the

marriage relation; and congeniality of sentiment, on the most high and solemn themes, can be found only in thinking alike on the great subject of religion.

ART. VIII.—THIRD REPORT OF THE TRUSTEES OF THE ONEIDA INSTITUTE OF SCIENCE AND INDUSTRY. *Whitestown, January 9, 1831.—pp. 32.*

WE take a lively interest in any plan of education which is connected with manual labour. There are countless forms in which the action and reaction of the two departments of this system are advantageously felt, and it seems, moreover, peculiarly adapted to meet the exigencies and suit the temper of the times.

The farm occupied by the Oneida Institute, consists of one hundred and fifteen acres, and lies near the Mohawk river, three miles from Utica, and in full view of the Erie canal. The cost was \$5,369, and the school was opened in May, 1827.

The principles of the Institution are the four following.

I. "The primary object of the institution shall be, to educate young men who have ultimately in view the Gospel ministry; but other young men, of good moral character, shall be admitted to the privileges of the institution.

II. "Manual labour in agricultural, horticultural, and mechanical business, shall be required of each student, not less than three hours per day, upon an average, and not more than four. The avails of this labour shall be applied to the support of the students, and necessary improvements for the benefit of the institution.

III. "No student shall be admitted into the institution, or continued in it, who shall be unwilling to submit to manual labour, and to all its other regulations."

IV. In connexion with instruction in literature and science, "it shall be the duty of the instructors to inculcate the truths of the Christian religion."
—p. 24.

The progress of the institution in usefulness and reputation may be inferred from the fact, that *five hundred* applicants were rejected during the last year for want of accommodation to receive them.

The whole expense of a classical education, (as the Report states,) including instruction, room-rent, fuel, and contingencies, and excepting only books and light, is only \$28 per annum.

The following extract shows the kind and degree of religious education received at the Institute.

The teachers are of the opinion, that instead of diminishing the amount of religious instruction, it should be increased; that there ought to be an instructor, whose principal business shall be the pastoral supervision of the school; who should not only visit students in their rooms—be with them in their meetings for prayer; but who should deliver lectures on all important subjects relating to the Christian religion; such as the authenticity and in-

spiration of the Scriptures, and the great cardinal doctrines of the Gospel. Lectures, also, on biblical and church history, in connexion with the study of profane history, sacred geography and chronology, might be added. A course of instruction like this need not be extended and minute, as in a theological seminary, but simply such as to give them a general view of these subjects. Lectures on the best methods of instructing in common and Sabbath Schools, might also come within the sphere of this department. Such a course of instruction would not only fit them for immediate usefulness, but be of great service to those who should leave the institution to engage in business or the study of different professions. It would also enable those entering upon the study of theology to commence their course with better preparation.

The teachers have endeavoured, by personal address and prayer with the students, to impress upon them the great concerns of religion; but their numerous engagements, and the distance of their dwellings from the Institute, have been great obstacles to the performance of these duties. Notwithstanding the great deficiencies that have existed, both in the spirit and amount of this kind of labour, of which we are deeply conscious, the Lord has been pleased greatly to bless this institution. Nearly all of those who were not pious when they entered the school, have been made the hopeful subjects of his saving grace.

Of those who left us the last year for other institutions, three have entered Hamilton college; three have left for the Lane Seminary, at Cincinnati, Ohio; one has entered Yale College; and two, belonging to the Baptist denomination, have left us with the intention of entering their seminary at Hamilton. Upwards of twenty, who are now pursuing their studies at different colleges and seminaries, were prepared wholly or in part for them at this institution. All of these have the ministry in view.—pp. 6, 7.

The influence of this kind of education is well illustrated in the following extract.

All have been employed in teaching Sabbath Schools, and in attending other meetings on the Sabbath; and numbers of them, in doing this, walked from four to seven miles, out and back. Such is the interest taken by them in this great and important object, that two hundred dollars were subscribed by them for the establishment of Sabbath Schools in the Valley of the Mississippi. Between six and seven hundred dollars have been contributed by these indigent young men, the last year, to various charitable objects. This may be thought extravagant by some; but how soon is this amount of money saved among fifty young men in mere articles of dress? Or how soon expended in the use of ardent spirits? And how often is it done by those less able than they? How soon might it be puffed away in the fumes of tobacco? What other young men are willing to expend upon their persons, or waste in worse than idle habits, these are willing to consecrate to the service of God.

We may add, the Lord has blessed this school. It was not the design, as the Board are aware, to confine its privileges to pious young men. A portion, therefore, of those admitted, come with no other pretensions or recommendations than that of a good moral character. The greater part of them, as was anticipated, have become pious. As a means of producing this happy result, as well as promoting a more elevated spirit of piety in those who were professors of religion, we believe the filling up of their otherwise vacant hours with useful employments is not the least.—pp. 12, 13.

The whole document discovers good sense, practical wisdom, and high-toned piety.

ART. IX.—SIXTH ANNUAL REPORT OF THE MASSACHUSETTS SABBATH SCHOOL UNION, presented at their Annual Meeting, May 26, 1831.—pp. 40.

WE have examined this Report with some care, and it affords highly gratifying evidence, that the friends of Sunday Schools in Massachusetts regard the institution with peculiar favour. It would have been pleasant to have found in it more full and decided evidence, that the character, principles, and proceedings of the parent society were better understood, and were exciting a deeper interest than ever before in that ancient and enlightened commonwealth.

Some views presented in this Report we should think decidedly erroneous, and some statements are made which we are persuaded are founded in misapprehension. It is not our design, however, at present, to enter into the consideration of either, and perhaps before a suitable opportunity occurs, the necessity for considering them will have passed away.

We shall select a few independent, but, for the most part, highly interesting paragraphs, from the reports of schools and societies auxiliary to the State Union, simply prefixing the name of the place.

Williamstown.—The number of our scholars has been increased by means of a celebration on the 4th of July, by visiting families, and by the introduction of singing among the scholars.

Marblehead Academy.—A Sabbath School kept in the academy was opened on the 1st of April, Hon. William Reed, superintendent.

Merrimack Union.—This Union was formed about three years since, and has connected with it twenty-one schools, containing 3,786 scholars. Its present state may be learned from the following particulars.

Increase.—When the Union was formed in 1828, the whole number of Sabbath School scholars, within its limits, was 1,750. The report of the Union in 1829, showed an increase of about 1,000. In 1830, 600 more had been added. And the increase during the last year has been 436, making the present number as stated above, 3,786,—more than double the number that were receiving Sabbath School instruction when the Union was formed. The increase in many of the schools has arisen from endeavouring to unite in the Sabbath School, the two extremes of human life. Not only the older part of the youth and the middle aged, have, in many instances, become members of the Sabbath School, but in some sanctuaries, within the Union, may be seen in one corner the aged of trembling limbs and hoary locks, listening to the word of life, and in another, the little children formed into an Infant School, repeating their hymns of praise, and reciting the story of Joseph and the babe of Bethlehem. Three Infant Sabbath Schools have been established within the Union during the year, and the success which has attended them, has impressed every eye-witness with a deep conviction of their utility, and of the vast importance of their being extended far and wide.

Winter.—Nineteen of the schools connected with this Union are continued through the winter. In many of them, the number of scholars has been nearly as great as in the summer, and in some of them greater. When the

Union was formed, only three schools within its limits were continued in the winter. So that not only has the number of scholars been doubled, but the number of months in which Sabbath School instruction is given, has, in most of the schools, been doubled also. We trust that the friends of Sabbath Schools in this Union, will ever hereafter feel, that they have no more apology for giving up Sabbath Schools in the winter, than they have for deserting the sanctuary in the winter, or neglecting to pray in the winter.

Monthly Concert.—Eleven of the schools in this Union, observe the Monthly Concert of Prayer for Sabbath Schools. This was the case with no school in the Union three years ago. And the Monthly Concert in many of the schools is a season of deep and solemn interest. It is becoming fixed in the memories and affections of ministers, parents, teachers, and scholars, as one of the good days in Zion.

Libraries.—The number of volumes in the libraries of our Sabbath Schools has more than doubled since the formation of the Union. The whole number in all the libraries, is now between five and six thousand. These libraries contain the best religious books for children, youth, and indeed for all ages, that can be selected. They form a kind of circulating libraries for the parishes in which they are located. We believe that the books are extensively read, and that the light of eternity will show, that they have been the means of preventing much sin, and of guiding many souls to the Redeemer.

Old Colony Union.—In several of the towns are branch schools, which are far from being the least interesting field of benevolent exertion. There are many children in the outskirts of a large village, that would never experience the healthful and saving influence of a Sabbath School, if it were not brought near them. Many circumstances conspire to prevent them from associating with the principal schools. And we know, by personal observation, that many young people can be induced to attend a Sabbath School in their own neighbourhood, who would never give their attendance in a more public place of resort.

Plymouth County Union.—There are but six schools connected with our Union. The number of scholars is 537, and of teachers 82. Nine have been reported as having made a profession of religion, and between forty and fifty have indulged a hope in the mercy of God, who are, or have been, connected with Sabbath Schools. The recent revival in the second parish of Plymouth, commenced with a Sabbath School scholar. Each school has a library connected with it. The whole number of books cannot be less than a thousand, and perhaps somewhat larger. Here are constantly employed eighty-two persons, and over a thousand books, to apply the Gospel to the capacity and wants of all the pupils. In fact, all these agents are employed to take the lessons of instruction from the Bible and the pulpit, and apply them to the conscience and the heart of the children and youth grouped together in Sabbath Schools. The visiting committee have performed their duty with singular fidelity and disinterestedness; and the schools received them joyfully, and prayed for the blessing of heaven to rest upon them for their labour of love. In a waste and destitute section of a town within our limits, a benevolent man, not far from two years and a half ago, collected the children and youth together, at his own house, there being no public worship or meeting near, and gave them such instruction as he and some individuals of a similar spirit, were able to give. Forty-four were thus collected in a Sabbath School, who before had spent the Sabbath in a manner that did not prepare them for the kingdom of heaven. Now, there is much serious attention to religion in that place. How much is to be attributed to these praiseworthy efforts, must be determined at another day. A society of the youth in that neighbourhood,

not one of whom were professedly pious, was organized for the express purpose of learning to read and *pronounce* correctly. They met on Wednesday evening, to read geography or history, and on Sabbath evening, the New Testament. Now, almost every one of their number is hoping in the mercy of God. Send the Sabbath School and the Bible Class into the darkest nook or corner of our country, and they will most assuredly prove the pioneers of revivals, and chase away the moral darkness of the place, and light up in the souls of men the true light of heaven. But it is to be feared that teachers do not make all that preparation themselves, which the importance of the subject demands. Care should be taken that the instruction be brought to have a direct and immediate effect upon the minds of children, and that the scholars read their books understandingly. To effect this, teachers must read them also. We regret that there is any need of urging teachers to attend the Sabbath School Monthly Concert.

Sturbridge.—Since the Union Questions have been used, the Bible has been studied to greater advantage, and with greater diligence, both by teachers and scholars, than at any previous time.

Worcester Harmony Conference Union.—The agents were directed to recommend the following things:—

1. That in every Sabbath School society or church, there be appointed a visiting committee, consisting of at least one for every school district, whose business it shall be to visit every family, for the purpose of gathering their children into the Sabbath School, and if any be found unable to attend for want of clothes, to take measures for the removal of the difficulty.

2. That where it is not done already, the schools be divided into classes of five, or at most six pupils each, and that the whole school be employed on the same lesson.

3. That the Union Questions be continued in use.

4. That each lesson be explained beforehand by the minister, in the form of Bible class instruction, a weekly lecture, or a morning service on the Sabbath, as he shall choose.*

5. That teachers be careful, in hearing a lesson recited, to make the pupils understand it,—and then be careful still further, to apply it to the heart and conscience, so that its moral power shall be felt, remembering that the grand object of the Sabbath School institution is *the salvation of the soul*.

6. That the Sabbath School Concert for Prayer be uniformly observed, believing it to be highly important to the greater usefulness of the schools.

Ashburnham.—The interest in the school is on the increase, owing to the punctuality and increasing zeal of teachers, and especially the additional adult classes. Mothers used to say, "Go,"—now they say, "Come." It is no uncommon thing to see the mother lead along her little girls, each with their Bibles in their hands, and put them in one pew, and go as a scholar in the next herself.

Charlestown.—To the teachers in the male school, the past year has been one of unusual interest. Ten have publicly professed their love for the Redeemer, and their allegiance to the king of Zion. All the teachers in this school are now professors of religion. The organization, progress, and present condition of the Infant School, is thus reported by the directress, to whose unwearied exertions and affectionate care, its prosperity is, in no small degree, attributable. In the month of July last, an infant class was

* In several instances the last plan has been adopted with great success.

formed in the female department of the Sabbath School, under the care of two sisters of the church, one of whom had been a teacher in the larger school for *twelve years*. This school was commenced with ten girls; soon a class of boys from the male department, of about twenty, was added. This school continued to increase gradually, until eighty were enrolled, an equal number of each sex. Their ages are from three to ten. Singing has been introduced with success, and evidently interests the children, and induces them to make greater efforts to commit verses to memory. The deportment of these children, generally, is such as would do credit to those of riper years.

Royalston.—Seven teachers and fourteen scholars have made a public profession of religion during the year past, besides about thirty from the sixty in the classes for mutual instruction. Our Sabbath School has increased much in numbers and interest during the past year. Amongst the most prominent of the causes of increase, are the introduction of the Union Questions, the visits of the Sabbath School agent, and a revival of religion. It has been peculiarly gratifying during the last year, to see many parents in that sacred place, who were never known to be there before; and even those who affected to be spectators, would take care to place themselves as near as possible to some class, and listen with great apparent interest to their recitations and the teacher's remarks. During the precious revival with which the Lord has blessed us, seventy-four persons have made a public profession; and it has been noticeable that almost every subject of this good work, has first discovered his seriousness by making his way, like a child, into the Sabbath School.

From the tables, it appears, that twenty-one Unions, each embracing several schools, have been formed, auxiliary to the Massachusetts Sabbath School Union; that there are 486 schools connected with our auxiliaries; that 172 schools report, that they continue through the winter, and 141 observe the Sabbath School Teacher's Concert of Prayer; that 348 schools report 56,784 bound library books; that 357 schools report 6,725 teachers; that 440 schools report 54,079 scholars, and that the 308, from which returns have been received the last year, report that 199 of their teachers, and 509 of their scholars, have joined the church the last year, and that there are 113 who are now ministers, or preparing for the ministry.

From the extracts, it is evident, that if we trace the history of the most powerful revivals in this State, we shall find, that, in most instances, the minds of Christians, and of those who have been recently converted, had been previously employed in studying the word of God with unusual intensity. In Andover, South Parish, where the reviving influences of the Holy Spirit have been copiously descending for more than a year, between six and seven hundred have long been engaged in the Sabbath School as teachers and scholars. The superintendent in New Bedford, in his report of the 1st of May, says,—

Nineteen hopeful conversions have occurred in our schools during a few weeks past, and we hope the minds of some others are directed with eagerness towards the way of salvation through a crucified Redeemer. The class, under the superintendence of our pastor, since its commencement, has included twenty-nine young ladies, of whom twenty-one are now hopefully pious; four were professors of religion when they entered the class, and nine have, in the judgment of charity, passed from death unto life during the present revival.

Most of the 161, added to the Congregational church in Holden, during six

months, in 1830, had attended their pastor's Bible class for the last six years. Nearly 60 had, within six years, been scholars in the Sabbath School. And if we look beyond the limits of our own State, we shall find similar facts. Before the revival commenced in Yale College, most of the students had attended a Bible class every Sabbath, under the instruction of Professor Goodrich. In New Haven, for months previous to the present revival, there had been several adult classes, connected with most of the Sabbath Schools in the city. In one school, out of 40 adult males, 20 have become hopefully pious; and out of 55 adult females, 40 are reckoned among the converts. In another school, out of 100 adult males and females, 76 have apparently passed from death to life.

From these extracts, we find, that Sabbath School teachers are now more frequently labouring and praying with strong expectation, that they shall see their exertions crowned with immediate success,—that they may even rationally hope for the speedy conversion of their youngest scholars. We find that the Holy Ghost has been given in proportion to the efforts, prayers, and faith of individual Christians. If we can learn the religious feelings and expectations of any teacher, we may safely calculate as to what will be the early and permanent religious character of the scholars. In a school where only four have, in the judgment of charity, been brought to repentance, three are from one class, which is under the instruction of a teacher, who is resolved to attempt and expect great things. A very pious teacher, in this State, frequently rose before light in the coldest winter weather, to prepare her heart for the responsible duties of the Sabbath School. In a short time, she had evidence that five of her scholars had become reconciled to God. In a parish where 40 have recently become hopefully pious, 20 of the converts belong to the Sabbath School; and 13 of these are from a single class of 14 scholars, and the other one is an anxious inquirer.

ART. X.—SECOND ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE BOSTON SABBATH SCHOOL UNION.—*February 23, 1831. Boston, pp. 28.*

WE should consider the hour well-spent which is devoted to an examination of this document. It certainly discovers a very deep and intelligent interest in the subject, on the part of those who are connected with the Union.

On the two important subjects, **INFANT SCHOOLS AND LIBRARIES**, the following views are expressed.

A resolution of the Board, adopted, after mature deliberation, has authorised the establishment of Infant Sabbath Schools, where circumstances and location render it practicable. In consequence of this measure, Infant Schools are now in favourable operation, in connexion with School street, Essex street, Pine street, Mason street, Belknap street, South Boston, and Mission-House schools. The advantages derived from this measure, independent of their peculiar value and importance to the small children themselves, have been the removal of a large number of children under six years of age from the other schools, where for the most part they had occasioned embarrassment, and received but little instruction; and the release of a number of useful teachers from the care of them, whose labours are now bestowed to better advantage upon other scholars. Each of the Infant Schools have been furnished with prints, illustrative of Scripture facts and narratives, happily adapted to convey religious truth to their ductile minds, through the medium of the eye.

Some apprehension and difficulty exists with respect to these institutions, in relation to the qualifications and selection of those to whom the instruction shall be confided. But it is hoped that individuals will be found, as they are needed, who will make special exertions to qualify themselves for the peculiar and responsible task.

The representations which have been made to the Board on the subject of libraries, have to some extent occupied their consideration. But they have been unable to devise a mode, which would wholly obviate the difficulties that encumber this important part of the system. Some portion of time must necessarily be taken up in the reception and delivery of books. But the Board are of opinion, that half an hour's earlier attendance of the superintendent and the scholars, would relieve the subject of the chief causes of complaint. This is done already in some of the schools. In regard to books, the Managers are aware that the objections to some of them are serious and well founded; but the character and variety of these juvenile publications are constantly improving. For important and judicious observations on this point, the Managers would refer to the last Annual Report of the American Sunday School Union.

On the subject of the public Sabbath School celebration of the Fourth of July last, the Report speaks as follows.

The public celebration of Fourth of July last, by the Sabbath Schools of the Union, was a measure recommended by the Managers upon two considerations: The moral effect of the exercise,—and the fervent desire felt, that the anniversary of an event so important to our country and to the world, should in the youthful bosom be associated with God and religion, and not altogether with tumultuous noise and parade. Of the happy interest and influence of that occasion, no one doubts. Nothing could be further from the minds of the Managers, than to make an ostentatious display of an institution exclusively religious.

From the reports of the schools, we select a few valuable facts and suggestions.

Fort Hill.—About twelve of the more advanced boys, have met the superintendent one evening, each week, for some time past, to attend to a brief exhibition of the external evidence of Christianity. It is considered highly important, to furnish young men with some of the plain and easily understood evidences of the truth of the Bible, that they may be prepared to meet the scoffers and infidels whom they must encounter in subsequent life, with weapons of defence which their adversaries shall neither be able to gainsay or resist.

Death of a teacher.

Essex Street.—We have been called in the providence of God, to part with one of our most devoted and faithful teachers, Mr. Horatio N. Williams, who died Sabbath noon, September 26. And I cannot refrain, on this occasion, from bearing my testimony to his unwearied diligence, and untiring efforts in this labour of love. He possessed naturally an amiable, affectionate temper, which was greatly strengthened by the power of Divine grace in his heart; and from his first connexion with the school, a period of more than three years, was always found promptly at his post, with great meekness and humility, exhibiting in his example, as well as precepts, the excellency of the gospel of our Lord and Saviour Jesus Christ. The deep sensation produced, when his death was announced, not only among those who were asso-

ciated with him as teachers, but among *all* the scholars, proved that he had won the love of many beside his own immediate class. Without at all disregarding the zeal or ability of others engaged in the same good cause, the superintendent must say, that he has rarely or never met with one who could better secure, or was better entitled to the love of those whom he was called to instruct.

Death of a pupil.

South Boston.—We have to report the death of two of our scholars, the past year. One, a little boy of five years old, who had attended school but a few Sabbaths. The other, a lovely and interesting boy of twelve years of age. When your Board visited our school, 21st November, he was noticed to be early in his class, and to answer with much apparent interest the questions proposed. But *he never came to school again!* During the week, he was taken sick, and in about two weeks died. His disorder was such, that he could speak only with difficulty; and was much of the time insensible. He recognised his teacher, however, who called upon him the Sabbath before his death; and, as his mother remarked afterwards, showed more joy than he ever did to see her, after a long absence. When the superintendent called on him, the next day, he was sensible, and with much effort requested that he would pray with him. He asked him, "What shall I pray for most of all?" His answer was, "That I may be saved." He also expressed a desire, that the children of the school should be entreated to prepare for death, and not put it off till laid on a sick bed.

Green Street.—We have, within a few weeks, adopted the method of having all the recitations made in whispers. Nothing that we have undertaken before, has so much improved the school. Order and solemnity cannot be so effectually produced in any other way; or rather, we have been led to believe this to be the fact, from what we have witnessed in our own school.

Under the *third* head of the Report, which consists of remarks on the facts disclosed by the statements of the different schools, we find two or three very interesting views of duty.

With but few exceptions, it will be observed, that there has been a lamentable *deficiency of teachers* in the schools, during the year. To what is this deficiency to be ascribed? The Managers have endeavoured to ascertain; and fidelity to the cause compels them, reluctantly, to impute it, chiefly, to the spiritual apathy and indolence of the members of the churches connected with this Union. Let facts speak. On a comparison of the annual number of church members, with the teachers who are professors of religion, it has been found, that while the former exceed two thousand, the latter is but two hundred and twenty-one. After making every allowance for providential inability, who can for a moment doubt, that these churches contain within their bosoms teachers of the best qualifications, who are withholding their personal services from an institution, which is most unequivocally marked by the favour of Christ, and which has returned back to the church, double for every blessing she has bestowed?

Connected with the preceding fact, is another of equal magnitude. The *inconstancy* and *want of punctuality* of the teachers themselves. It would hardly have been credited, did not the reports exhibit the fact, that the schools have changed more than one-half of their teachers, during the year. Beside which there has been a decrease of teachers within the year. The Managers are aware that considerable changes are unavoidable, from various causes; but are they so to the extent stated? There is another view in which

inconstancy is exhibited, not less excusable perhaps than in the other case. The report of one superintendent states, that one teacher in every thirteen has been absent during the year; and the report of another states, that nearly two in every fourteen have been absent; both giving an average of one in ten. Supposing these to be fair specimens of the attendance of teachers, at the same ratio it would appear, that thirty-six out of the whole number of teachers have been absent during the whole year. In this view, there has been a loss of instruction to the scholars, equal to about one-tenth part; independent of the disorder and bad influence occasioned by leaving the classes destitute of a teacher. One report of a superintendent states, that one teacher in eight has lacked *punctuality of attendance*. Adopting that ratio as a basis of calculation, it gives the result that nearly forty-five out of the whole number of teachers (three hundred and fifty-nine) have been late in attendance throughout the year. A comparison of the average number of the scholars belonging to the schools, with their average attendance, shows that over one-third have been uniformly absent; and the attendance compared with the number on the roll, shows a difference of more than one-half. To what is this great disparity owing? How much of it is occasioned by example, and the remissness of teachers in visiting their classes? And would not a conscientious and persevering discharge of these duties prevent the recurrence of similar results? This is, indeed, a voluntary employment; but it is also one which involves the Christian character, and the formation of the habits of the youth, in their most susceptible period. The Managers have been induced to present this subject before you in numbers, that it may be most distinctly visible. It would be, doubtless, erroneous to infer that absence and tardiness, in every case, is indicative of indifference; but of its general truth, there can be no doubt.

We should consider the last fact to which the Report alludes, by far the most deeply interesting. In very many of the schools, there has been evidently an uncommon manifestation of God's presence. Several of the reports speak of an unusual degree of seriousness, sometimes extending to a large portion of the school; and yet it appears, that the proportion of deaths to conversions is as *sixteen to thirty*. That the disclosure of such a melancholy fact will awaken our fellow labourers in Boston to new diligence and fidelity, we cannot doubt. Such are our views of the connexion between the faithful discharge of known duty and the blessing of God, that we consider the absence of his blessing as conclusive evidence of remissness and unbelief, as if these words were written by the hand of God upon the unblest services, and the unanswered prayers of his people.

ART. XI.—THE LIFE AND TRAVELS OF ST. PAUL. *Written for the American Sunday School Union, by G. T. BEDELL, D. D. Rector of St Andrew's Church, Philadelphia. pp. 197, 1830. (With an illustrative Map.)*

It is but lately that any very practical efforts have been made to break down that barrier of superstitious mystery which has been thrown around the Holy Scriptures as a book. That the sacred volume should ever be regarded, even apart from its inspiration, as an ordinary religious manual, is most earnestly to be deprecated; but a great step will have been taken to persuade men that religion is the universal concern of the race, and the reasonable requisition of heaven from every heart, when the Bible, and the preaching of the gospel shall be recognised in their own simplicity, and be brought down to the apprehension of men, divested of every adventitious appendage. In accomplishing this object, a mass of difficulties is to be overcome. The Bible must once more be considered a respectable topic of conversation. It has been by almost universal consent placed in the *index expurgatorius* of common week-day discourse. With religion in general, it has been thrust out of the social circle of friendly colloquy, and remanded to pulpits and prayer-meetings. Who hears without surprise, a Bible truth, or a Bible incident introduced into ordinary domestic intercourse with the unconverted? How few the faithful Christian friends who lead their careless companions to believe that religion is the engrossing feeling of their souls, by dwelling on its excellence, and exemplifying its loveliness! Nay, how rarely are its sacred truths prominent in the intercourse of Christians with each other. Moreover, the Bible is made a secret volume. It is in a great degree owing to the manner in which it is kept out of view and out of conversation by Christians, that it is so common for a person to be ashamed to be detected in reading it. If it were not kept in perpetual, solemn state upon the table or shelf, in careful preservation for the tasks of Sunday, and if those who profess to prize it, manifested by their talk, more frequent consultation of the volume which they assume as the guide of their conduct, it would cease to repel others as a tone of undefined mystery, which is not to be hinted at but at canonical hours.

Other causes contribute to impede the progress of scriptural knowledge. The Bible is not studied as we study other books; we do not dwell on an obscure passage until we fix a definite idea to the words. It is more usual to pass them over as incomprehensible phrases, which are not necessary to be known. To many Christians some chapters of the New Testament are but dark sayings, which they suppose are not

meant to be interpreted, but must be reverentially perused, although they impart no ideas to the mind. The language of our Saviour, and its division into verses tend, in a degree to create this impression. The very phraseology of a former century casts obscurity upon sentiments or narratives, which, expressed in our own dialect, would be at once apprehended. And the mystery or mystification is not confined to the doctrines and theological points of the sacred writers, but throws a cloud around the *personages* of the Bible. They are viewed as something more than human. The patriarchs, and heroes, and prophets, and apostles, are thought of as dreary forms, which partook more of an etherial than sublunary nature. We suppose that children have scarcely an impression that Adam, and Abraham, and Moses, and Paul, were men of bones and blood, and were employed in the ordinary offices of humanity; or that "ten virgins," are at all synonymous with ten unmarried ladies. The historical portions of the Testaments are not regarded as the records of the real life of real men, but as the apocalypse of another world. So long as the mind labours under this impression, it is not likely to be deeply conscious of the reality of the narrative, and it becomes a primary duty of instructors to bring the whole of the Bible to its natural and common life character. This may be effected by the oral rendering of our version into language which the hearer is accustomed to hear used in explaining other subjects. Technical, quaint and obsolete expressions should be carefully avoided, and the truth be presented in its simplicity and intelligibility. And we should rejoice to see the whole Bible history thus adapted to children.

To fix the attention of children, and to draw their notice to the Bible as an entertaining, as well as instructive volume, teachers should select the least known incidents. Every infant knows the history of Adam and Eve, and of Joseph and his brethren; but few go out of the book of Genesis for impressive narratives. Even the history of David, one of the most captivating biographies that can be presented, may be given in a form, which would render it a new recital to most hearers, by merely divesting it of its antiquated phraseology, relating it as we would a thing of last week, by suppressing names until the story is closed, and it is fixed in their memory.

It is from an impression of its adaptedness to effect this object in regard to the life of the apostle Paul, that we take peculiar pleasure in recommending the work of Dr. Bedell. The incidents of the apostle's life, which are scattered throughout the Acts and the Epistles, are here chronologically arranged, and presented in a style of great simplicity, and the pages

abound with very judicious and fit practical comments on the points of the narrative. We should have been glad to see the words of the sacred text more modified than they are, in order that the history might be presented in an unbroken course of ordinary language. We should not tell a person that the Sunday School Depository is in the street which is called Chesnut, and therefore the biographer had better say that Judas lived in Straight street, in Damascus; and we think the whole narrative of Saul's conversion, (p. 13—17,) might have been related in a manner more graphic. His epistles should be called letters, and the ordinary language of address used, instead of *hath*, *thou*, &c. The outline of Paul's sermon at Antioch, and the detail of his reception there, show that the author is fully capable of rendering the whole memoir perfectly comprehensible.

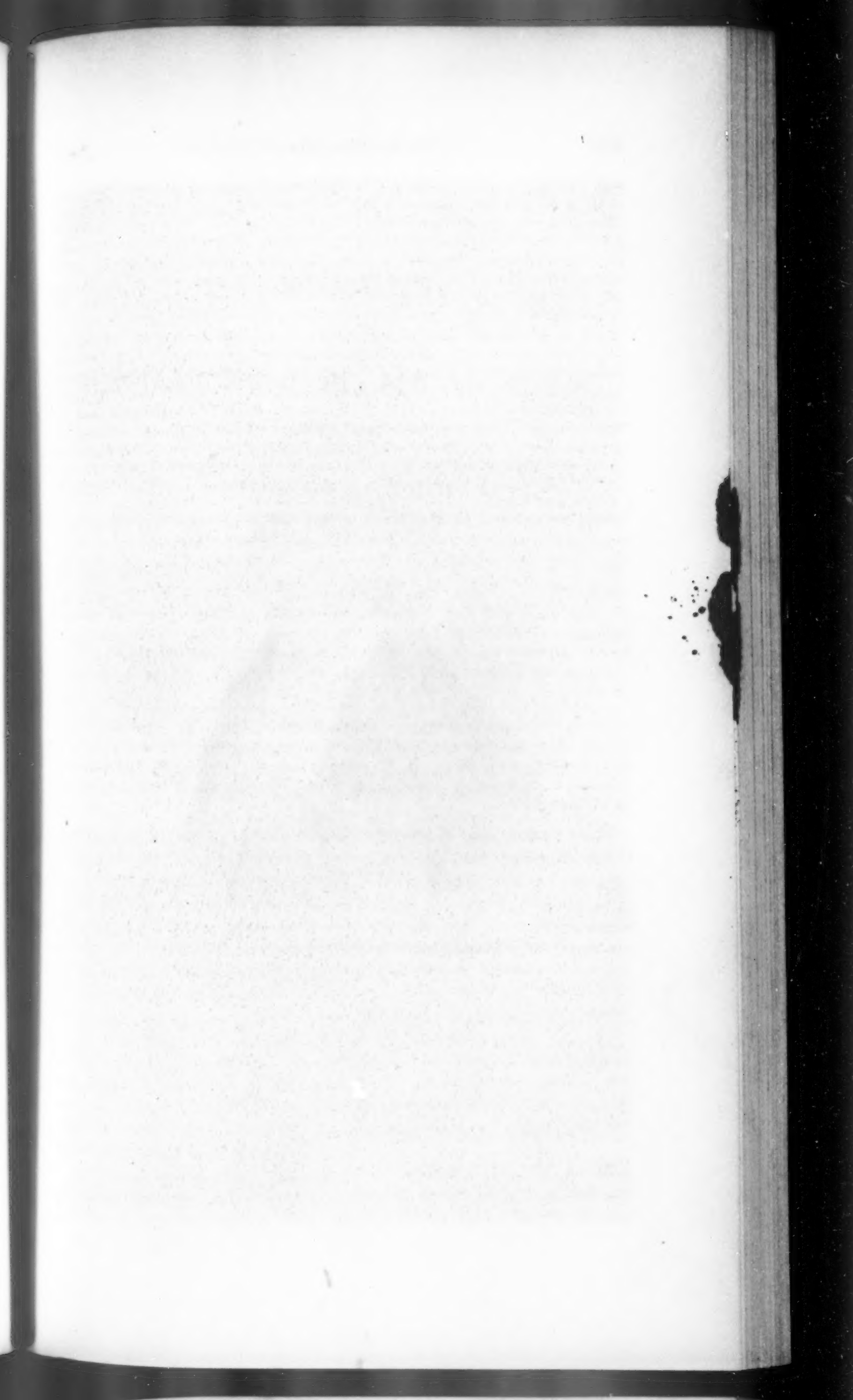
From Perga, Paul and Barnabas went to *Antioch*, in Pisidia. This was a different place from the Antioch mentioned before, and not a place of so much consequence. But some very important particulars here occurred, for here Paul and Barnabas attended the worship of the Jewish synagogue; and after the usual service, Paul, being invited by the rulers of the synagogue to address the congregation, rose up and preached a most faithful gospel sermon, some account of which will, we trust, be interesting to our readers. To impress their minds in favour of the glorious doctrine which he was about to preach, he began with a history and explanation of some of the merciful dispensations of God towards their ancestors, particularly in having given them the promise of a Saviour, and by slow degrees preparing them for his reception. He then went on to tell them, that Jesus Christ was the very one who had been all along predicted. That John the Baptist acknowledged him as the Messiah—that by the inhabitants of Jerusalem and their rulers he was put to death, even against the will of Pilate the governor, no fault being found in him. "And," he continues, "when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as is also written in the second Psalm, *Thou art my Son, this day have I begotten thee.*" What ought to have had a great effect on them was, that the apostle argued the whole matter as agreeable to their own scriptures, that is the Old Testament; and that, according to their own prophecies, of which they were proud, Jesus had been raised from the dead, and therefore was the very Saviour whom they professed to look for. He most solemnly entreated them to accept that full and free redemption which was offered in Christ, and warned them, in the awful language of the prophet, not to reject the gracious terms of salvation. This was the substance of that discourse of Paul, which is contained in the thirteenth chapter of the Acts. It is a melancholy fact, however, that none of the audience appear to have been properly impressed. Some of the Gentiles seem to have been interested, and requested that the next Sabbath day he would preach to them.

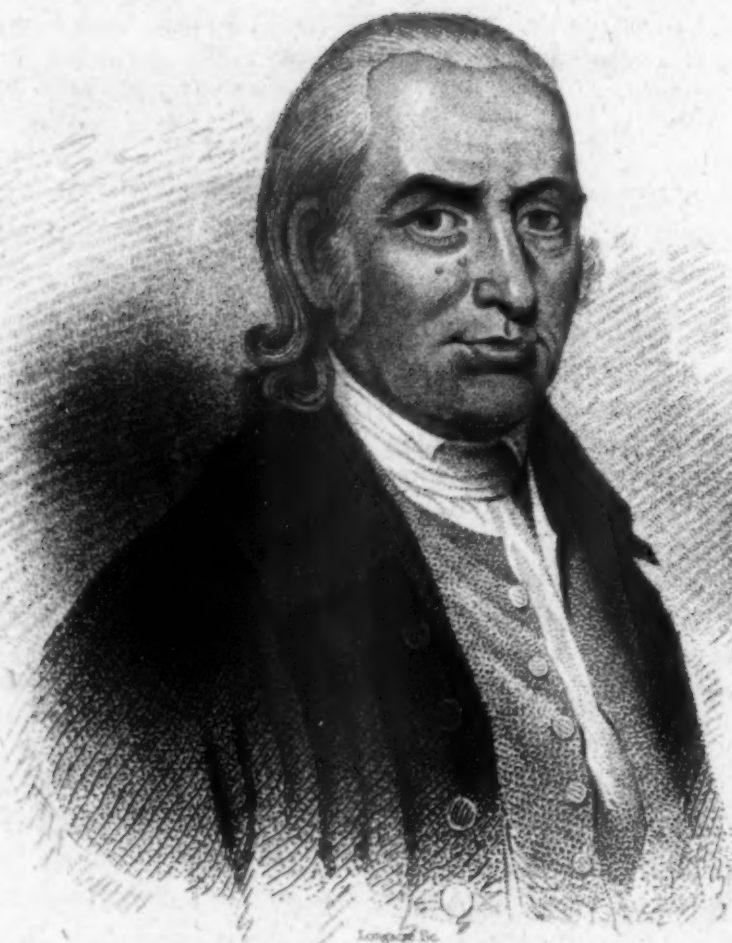
Paul and Barnabas spent the week in going about visiting the pious persons, and exhorting them to maintain an active state of religion in their own souls. On the next Sabbath there came together almost the whole city to

hear the word of God preached by Paul and Barnabas. We are not, however, to suppose from this, that they all came from a good motive. We know that, in these days, great crowds will go to hear even those men and women who are opposers to the truth as it is in Jesus. There is always in the unconverted heart an opposition to religion, although their curiosity may lead them to church. However, almost all the people went, and the Jews, who saw that they were all apparently anxious to know something about the gospel, became angry; they openly contradicted what Paul said, and at last began to abuse him and to blaspheme, their passions became so heated. Paul went on, however, and preached more and more boldly, till at last he was compelled to tell them, that though in God's goodness it was necessary that the first offer of the gospel should be made to them, still, if they would not have it, but chose to ruin their own souls, he would go and preach to the Gentiles, and that they would hear it, and accept God's mercy. When the Gentiles heard this, they were glad to find that the gospel was offered to them, and they glorified the word of the Lord, accepting pardon through Christ. The gospel was preached through all that neighbourhood, and there were many converted souls who joined themselves to the disciples.

The wicked Jews, however, could not let the matter rest. They raised a great noise and outcry, and at last Paul and Barnabas were driven out of the city. One curious circumstance occurred. In this persecution, we are told, the *devout and honourable women* were engaged. By devout and honourable, the writer means, those who were very strict in the Jewish religion, so far as *form* goes, and that they were respectable persons. No really devout persons could have been engaged in so wicked a business. It often happens, that those who make a great show of religion, get offended when there is any remarkable attention to the subject, and that which ought to be a matter of great rejoicing, often excites envy and displeasure. The Lord's cause, however, is always safe, and no matter how many persecutors or persecutions arise, the work of religion must go on and prosper. Although Paul and Barnabas were driven from Antioch, their hearts were filled with joy and the Holy Ghost; with joy for the establishment of a church, and the conversion of souls, and with the Holy Ghost, or with the special influence of the Spirit of God.

This manifests the tact which is indispensable in impressing Bible incidents upon the minds of children. And their teachers may well study it as a model for their expositions in the class, and for bringing their own minds to feel that Paul was a man, and that the energy, devotedness, and comparative holiness of his character should and may be theirs.





Longport, Pa.

REV. CHRISTIAN FREDERICK SCHWARTZ.

American Sunday School Union, Philad.*